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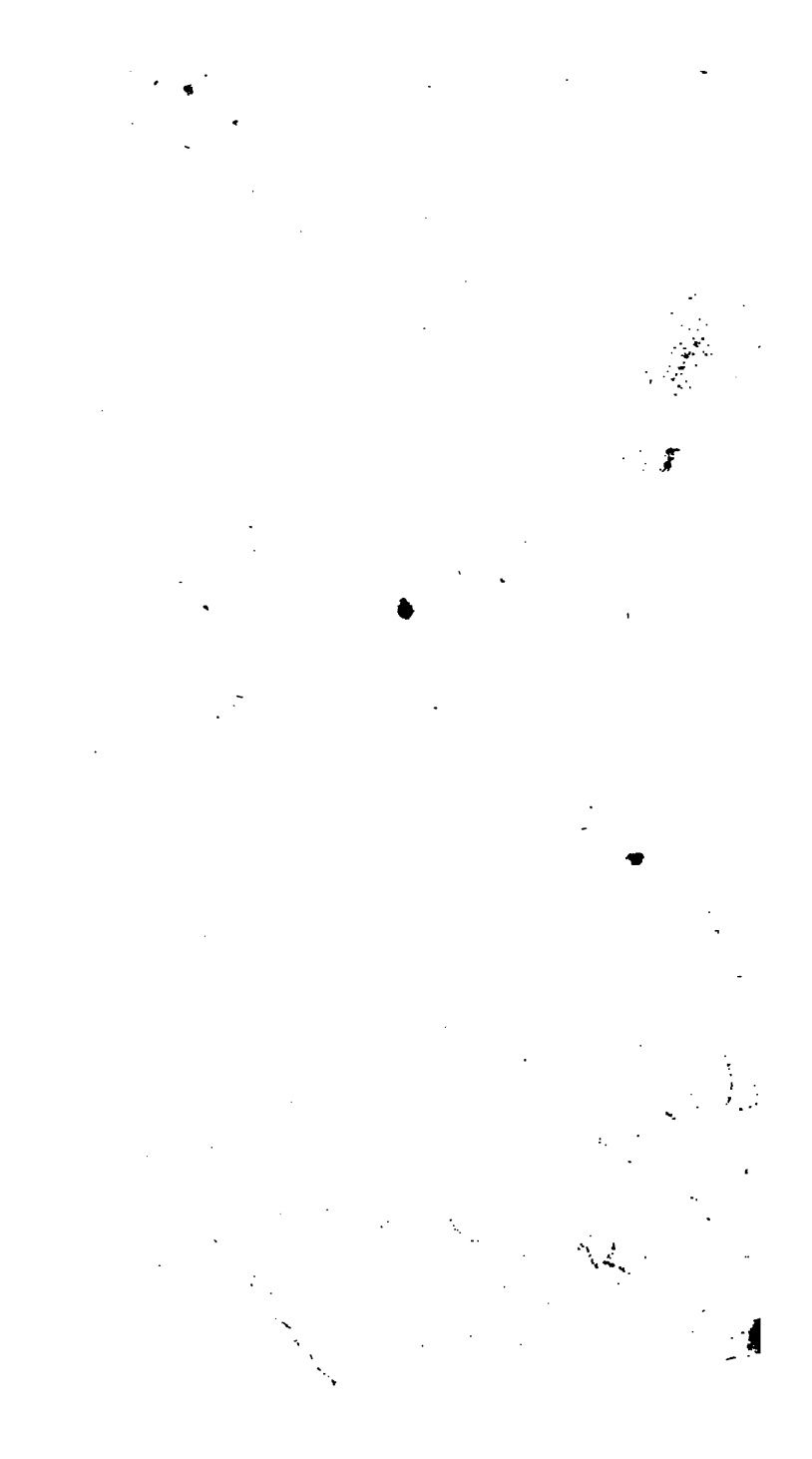


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1822
A B
ELEMENTS

OF

GREEK GRAMMAR,

TAKEN CHIEFLY FROM THE

GRAMMAR

OF

CASPAR FREDERICK HACHENBERG.

—
THIRD EDITION.

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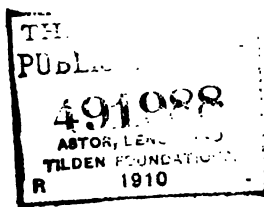
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BE it remembered, that on the twenty-eighth day of September, in the thirty-ninth year of the Independence of the United States of America, *Chauncey Allen Goodrich*, of the said District, hath deposited in this Office the Title of a Book, the right whereof he claims as Author, in the words following, to wit:—“*Elements of Greek Grammar*, taken chiefly from the Grammar of Caspar Frederick Hachenberg—Adopted for use in Yale College, New-Haven;” in conformity to the Act of the Congress of the United States, entitled, An Act for the encouragement of learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned.

HENRY W. EDWARDS,
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THE materials of this work, as stated in the title page, were derived chiefly from the Grammar of Hachenberg. Numerous additions, however, have been made from other sources; and the plan new modelled in conformity with the existing mode of instruction in this country. The list of anomalous verbs is from Valpy: the observations on Dialects, from the Gloucester Greek Grammar.

In this edition the conjugation of the verb is reduced to a tabular form, in order to present all the moods at a single view; and thus not only to increase the facility of reference, but likewise to exhibit the analogies of the verb more clearly.

In a short elementary work, like the present, designed chiefly for the younger class of students, the observations on Syntax must be general, and of course, in some measure, defective. Some remarks have been added on the government of the genitive and dative, which occasions the greatest difficulty. For more extended views of this subject and the idioms of the language, the student is referred to Vigerius, and the larger Grammars of Matthiæ and Buttman.

OCTOBER 20, 1822.

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ORTHOGRAPHY.

THE ALPHABET.

THE GREEK LETTERS ARE TWENTY-FOUR.

<i>Figure.</i>		<i>Name.</i>	<i>Power.</i>
A α	Αλφα	alpha	a
B β β	βητα	bēta	b
Γ γ γ	γαμμα	gamma	g <i>hard</i>
Δ δ	δελτα	delta	d
E ε	εψιλον	eps̄ilon	e <i>short</i>
Z ζ ζ	ζητα	zēta	z
H η	ητα	ēta	e <i>long</i>
Θ θ θ	θητα	thēta	th
I ι	ιωτα	iōta	i
K κ	καππα	kappa	k
Λ λ	λαμβδα	lambda	l
M μ	μυ	mu	m
N ν	νυ	nu	n
Ξ ξ	ξι	xi	x
O ο	ομικρον	ōmicron	o <i>short</i>
Π π π	πι	pi	p
Ρ ρ ρ	ρω	rho	r
Σ σ σ σ	σιγμα	sigma	s
T τ τ	ταν	tau	t
Υ υ	υψιλον	ups̄ilon	u
Φ φ	φι	phi	ph
Χ χ	χι	chi	ch <i>aspirated</i>
Ψ ψ	ψι	psi	ps
Ω ω	ωμεγα	ōmēga	o <i>long</i>

SIXTEEN letters, viz. α, ε, ι, ο, υ, β, γ, δ, κ, λ, μ, ν, π, ρ, σ, τ, were introduced from Phenicia into Greece, by Cadmus, fifteen hundred years before Christ. Their form was originally that of the Phenician characters, and was gradually changed to the present.* Eight were afterwards added, viz. η, ω, φ, χ, θ, ζ, ξ, ψ, in the fifth or the sixth century before Christ. These, being merely substitutes for existing letters, came slowly into use. They were first employed by the Ionics; and afterwards by the Attics, though not in public records till 403 A. C. Hence the new alphabet of twenty-four letters was called *Ιωνικά γράμματα*; and the old alphabet of sixteen letters, *Αττικά γράμματα*, which continued in use among the Æolics.

Greek was originally written in capitals without spaces between the words; as, ΕΝΑΡΧΗΗΝΟΛΟΓΟΣΚΑΙΟΛΟΓΟΣΗΝ ΠΡΟΣΤΟΝΘΕΟΝ. *Εν αρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν.* The smaller characters were formed from the larger, between the seventh and ninth centuries, for convenience in writing. The lines of Manuscripts were called *στίχοι*, and the contents often estimated by their number.† Thus, *γραπτὸν ἐν στίχοις ση*, (end of the Epistle to the Philippians,) denotes that the manuscript had 208 *στίχοι* or lines.

To the letters may be added the *rough breathing* ['] or English H; as, Ὅμηρος, *Homēros*; ἑξω, *hexo*

1. The *aspirate*, or English H, was originally a letter among the Greeks. In the old inscriptions, HEKATON is written for ἑκατον; and ΠΗ for φ; ΚΗ for χ, &c. It was afterwards divided into two parts, Η, Η̃. The former retaining the original sound, was called the *rough breathing*. The latter was called the *smooth breathing*; and denotes merely the absence of the rough. These characters, Η, Η̃, were gradually rounded into their present form, ['] *rough breathing*, [̣] *smooth breathing*.

2. When υ or ρ begin a word, they have always the *rough breathing*; as ὕδωρ, ῥήτωρ. In the middle of a word, if ρ be doubled, the first has the *smooth*, and the second the *rough breathing*; as ἀρρῆν.

3. The Attics frequently use the *rough breathing* when others use the *smooth*; as ἀλυσιν, ἄμις, ἄδην. The Æolics and Ionics on the contrary, frequently change the *rough breathing* into the *smooth*.

* Vide Shuckford's *Connexions*, vol. i. p. 256.

† Vide Marsh's *Michaelis*, vol. ii. p. 526.

Letters are divided into Vowels and Consonants.

The vowels are seven: two long, η , ω ; two short, ε , o ; three doubtful, α , ι , υ .

1. Before the invention of η and ω , ε and o were used for the *long* as well as *short* sounds of E and O; and o was sometimes put for ou .

2. The doubtful vowels are short in some words; as, α in $\pi\alpha\tau\eta\rho$; long in others; as, in $\lambda\alpha\omicron\varsigma$; and in some others, either long or short, at the will of the writer; as, in $\Lambda\eta\tau\eta\varsigma$.

The diphthongs are twelve; six proper, viz. $\alpha\iota$, $\alpha\upsilon$, $\varepsilon\iota$, $\varepsilon\upsilon$, $o\iota$, $o\upsilon$; six improper, viz. $\alpha\eta$, $\eta\omega$, $\eta\upsilon$, $\omega\upsilon$, $\upsilon\iota$.

1. Diphthongs always end with ι or υ ; hence these vowels are called *postpositive*, and the other vowels *prepositive*.

2. The point under the α , η , ω , is called the *subscript iota*,* and was originally written on the right of the letters; as $\text{HO}\Delta\text{OI}$ ($\delta\delta\omega$): this is still done after capitals; as $\text{A}\iota\Theta\text{I}\Omega\text{I}$.

3. The diphthong $\upsilon\iota$ never occurs except before a vowel; as, $\upsilon\iota\omicron\varsigma$.

Consonants are divided into Mutes, Liquids and Double Consonants.

There are nine Mutes.

	Cognate.	Cognate.	Cognate.
Smooth,	π ,	κ ,	τ ,
Middle,	β ,	γ ,	δ ,
Rough,	ϕ ,	χ ,	θ ,

The rough mutes are formed by adding the rough breathing to the smooth mutes; ϕ , ph ; χ , kh ; θ , th . The middle have a slight roughness added to the smooth. Hence these letters, as they stand perpendicularly, are very often interchanged, by a change of breathing; as, $\sigma\chi\epsilon\lambda\iota\delta\epsilon\varsigma$ for $\sigma\kappa\epsilon\lambda\iota\delta\epsilon\varsigma$; $\lambda\iota\sigma\phi\omicron\varsigma$ for $\lambda\iota\sigma\pi\omicron\varsigma$; $\omicron\kappa\pi\omega$ for $\omicron\gamma\delta\omicron\omicron\varsigma$. Letters thus interchanged are called *Cognate*.

There are four Liquids. λ , μ , ν , ρ , to which σ is sometimes added.

* See Appendix, No. 2.

Syllables.

There are three Double Consonants. ζ, ξ, ψ.

ξ represents* κς, γς, χς.

ψ πς, βς, φς.

Hence, when these letters are thus joined, the double letter is substituted.

1. This may be particularly remarked in declension and conjugation; as, Αραψι for Αραβσι, from Αραβς; λεξω for λεγσω, from λεγω; πλεξω for πλεκσω, from πλεκω; αλειψω for αλειφω, from αλειφω.

2. Zeta was used for δς, with a sound, probably, resembling σ or σσ. Among the Æolics, who never used the double consonants, σδ was put for ζ, transposing the letters, because δ never immediately precedes σ. †

Γ, before κ, γ, χ, ξ, has the sound of ng; as, αγγελος, angelos.

The letters ν, ρ, σ, ξ, ψ, are called final consonants, because words not derived from foreign languages end in no others.

Except εκ, εκκ, and εχ, supposed to be derived from εξ and εχι.

SYLLABLES.

General Rules in the Formation of Syllables.

I. When mutes come together the smooth must be united with smooth, middle with middle, and rough with rough; hence if one is determined, the other is made to correspond; as, ετυφθην for ετυπθην; λελεχθε for λελεχθε; εβδομος, from επτα.

Exception 1. A rough mute cannot be *doubled*; but the first is changed into its cognate smooth one; as, Σαπρω for Σαφρω; Βαυχος for Βαυχχος; τιθος for τιθθος.

2. The preposition εκ may be followed by a letter of any kind; as, εκβαλλω, εκθλιψις.

II. Two successive syllables, in the same word, do not begin with an aspirate; lest they should occasion too great a roughness of language. To avoid this, the first commonly

*It cannot be too strongly impressed on the mind of the learner, that ψ and ξ are mere *representatives* of the letters against them, and may always be resolved into them.

† Vide Rule IV. p. 5.

loses the aspirate ; as, ἐξέσκα for ῥεξεσκα ; πεφαγκα for φεφαγκα ; τεθυκα for θεθυκα ; τιδημι for θιδημι ; κεχυκα for χεχυκα ; τριχος, for θριχος, from θριξ ; ετυθην, for εθυθην, from θυα.

Sometimes the second ; as, πειθητι for πειθηθι ; τιθετι for τιθεθι.

To this rule there are some exceptions ; such as θεσθαι, θελχθεις, ορχεσθαι, αμφιχυθεις.

III. When the rough breathing and a smooth mute come together, they unite and form a rough one ; as, πανθεψις from παντ' and εψις ; καθως for κατ'ώς ; μεθ' ὑμιν for μετ' ὑμιν ; εχ' ἐξω for εκ' ἐξω ; εφθήμερος, from ἐπτα and ἡμερα ; νυχθ' ὑπο for νυκτα ὑπο ; θοιμασιον for το ἱμασιον.

IV. The Letters τ, δ, θ, ζ, do not immediately precede σ. To avoid this concurrence, the first letter is commonly dropped, and the preceding short vowel lengthened ; as, ασω for αδσω, from αδω ; ανσω for ανυτω from ανυτω ; πλησω for πληθσω, from πληθω ; ορνις for ορνιθς. Gen. ορνιθς ; ἀρπασω for ἀρπαζσω, from ἀρπαζω.

The same is generally true of ν before σ ; as, τυφθεις for τυφθενς, Gen. τυφθεντος ; διδς for διδονς, Gen. διδοντος ; 'Ορτησιος, from the Latin Hortensius ; εκςι for εκοντεςι from εκοντες ; σπεισω for σπενδσω ; from σπενδω. They are, however, sometimes joined ; as in τυρινς, ελμινς.

ν is commonly retained in εν in composition ; as, ενσκηπω ; but ι is frequently inserted, as in ενισκελλω.

V. Ν. is changed—

1. Into γ, before κ, γ, χ, ξ ; as in εγχειρω, πεφαγκα.

2. Into μ, before the cognates π, β, φ, and the letters μ and ψ ; as in εμπεδος, εμβαινω, συμφυης, εμμενω, συμψυχος.

3. Into λ, ρ, σ, before those letters respectively ; as in ελλειπω, συρρω, συσκιαζω.

1. The preposition εν is generally unchanged before λ, ρ and σ ; as, ενριζωω ; ενσωω.

2. ν frequently remains in the old writers as, αγνελος.

VI. Before the letter μ in the middle of a word,

1. β, π, φ, ψ, are changed into μ ; as, λελειμμαι for λελειπμαι ; τετυμμαι for τετυπμαι.

2. κ and χ, into γ ; as, δεδογμαι for δεδοκμαι ; λελεγμαι for λελεχμαι.

Except αμειν, αυχμος, and a few others.

VII. A letter is sometimes inserted between two other letters, to prevent an unpleasant concurrence of sounds ; par-

ticularly when μ precedes λ , or ρ , the letter β is often inserted; as $\mu\epsilon\sigma\eta\mu\beta\rho\iota\alpha$, from $\mu\eta\sigma\omicron\varsigma$ and $\eta\mu\epsilon\rho\alpha$; $\mu\epsilon\mu\beta\lambda\eta\kappa\alpha$ for $\mu\epsilon\mu\epsilon\lambda\eta\kappa\alpha$.

When ν precedes ρ , the letter δ is frequently inserted; as, $\alpha\upsilon\delta\rho\omicron\varsigma$ for $\alpha\nu\rho\omicron\varsigma$. From the same attention to harmony, we find, $\alpha\mu\beta\rho\omicron\varsigma$ for $\alpha\rho\omicron\varsigma$, &c.

From a regard to sound, τ in the preposition $\kappa\alpha\tau\alpha$ is frequently changed into π and χ , before ϕ and χ ; as, $\kappa\alpha\chi\phi\omicron\varsigma\alpha\iota$ for $\kappa\alpha\tau\alpha\chi\epsilon\upsilon\sigma\alpha\iota$; and into β , γ , δ , π , λ , μ , ν , ρ , before those letters respectively; as, $\kappa\alpha\beta\beta\omicron\omicron\upsilon\omicron$ for $\kappa\alpha\tau\alpha\rho\omicron\omicron\upsilon\omicron$, &c.

N. B. *The preceding rules are very important for the resolution of anomalies, in the inflections of nouns and verbs.*

VIII. The letter ν is annexed to datives plural in ι , and to verbs ending in ϵ or ι , when the next word begins with a vowel;* as, $\gamma\omicron\nu\epsilon\upsilon\sigma\iota\nu$ $\alpha\upsilon\tau\omega\nu$; $\epsilon\delta\omega\kappa\epsilon\nu$ $\alpha\upsilon\tau\omicron\iota\varsigma$.

1. $\epsilon\iota\kappa\omicron\sigma\iota$ takes ν after it; $\epsilon\iota\kappa\omicron\sigma\iota\nu$ $\alpha\nu\delta\rho\epsilon\varsigma$; also $\pi\alpha\nu\tau\alpha\pi\alpha\sigma\iota$ and some others.

2. The Poets sometimes add ν when the next word begins with a consonant; as, $\sigma\tau\eta\theta\epsilon\sigma\iota\nu$ $\lambda\alpha\sigma\iota\omicron\iota\varsigma$.

On the Change, Increase, and Retrenchment of Syllables.

1. Metathesis is the transposition of letters and syllables; as $\kappa\alpha\rho\tau\epsilon\rho\omicron\varsigma$ for $\kappa\rho\alpha\tau\epsilon\rho\omicron\varsigma$; $\alpha\pi\omega\epsilon\rho\iota\sigma\iota\alpha$ for $\alpha\pi\epsilon\iota\rho\iota\sigma\iota\alpha$. This often extends to the breathings; as, $\kappa\iota\theta\omega\nu$ for $\chi\iota\tau\omega\nu$; $\theta\alpha\kappa\iota\omega\nu$ for $\tau\alpha\chi\iota\omega\nu$, from $\tau\alpha\chi\upsilon\varsigma$.

2. Prosthesis is the prefixing of one or more letters to a word; as, $\epsilon\epsilon\iota\kappa\omicron\sigma\iota$ for $\epsilon\iota\kappa\omicron\sigma\iota$; $\eta\beta\alpha\iota\omicron\nu$ for $\beta\alpha\iota\omicron\nu$.

3. Epenthesis is the insertion of one or more letters within a word; as, $\pi\omicron\upsilon\lambda\upsilon\varsigma$ for $\pi\omicron\lambda\upsilon\varsigma$.

4. Paragoge is the annexing of one letter or more to a word; as, $\lambda\omicron\gamma\omicron\iota\sigma\iota$ for $\lambda\omicron\gamma\omicron\iota\varsigma$.

5. Apheresis is the cutting off of letters from the beginning of a word; as, $\sigma\tau\epsilon\rho\omicron\pi\eta$ for $\alpha\sigma\tau\epsilon\rho\omicron\pi\eta$.

6. Syncope is taking from the middle of a word; as, $\eta\lambda\theta\omicron\nu$ for $\eta\lambda\upsilon\theta\omicron\nu$.

7. Apocope is taking from the end of a word; as, $\delta\alpha\kappa\rho\upsilon$ for $\delta\alpha\kappa\rho\upsilon\omicron\nu$.

8. Apostrophe (') cuts off α , ϵ , ι , $\omicron$, from the end of a word, when the next word begins with a vowel; as, $\tau\alpha\upsilon\tau'$ $\epsilon\lambda\epsilon\gamma\omicron\nu$ for $\tau\alpha\upsilon\tau\alpha$ $\epsilon\lambda\epsilon\gamma\omicron\nu$.

* To avoid a concurrence of vowels.

1. *παι* and *παι*, with datives in *ι*, are not affected by apostrophe. The apostrophe is not always used where it might be, especially in prose.

2. Long vowels and diphthongs are often removed by apostrophe, among the Poets; as, *εἴοδα* for *εἴω οἶδα*; *βυλομ' ἔγω* for *βυλομαι ἔγω*.

3. The first vowel of the succeeding word is sometimes omitted; as, *ἀγαθὶ* for *ἀγαθῶ*.

4. Sometimes the two words are drawn together; as, *εἴοδα* for *εἴω οἶδα*; *ταμα* for *τα ἡμα*; *καπι* for *καὶ ἐπὶ*; *τενθενδὶ* for *το ἐνθενδὶ*; *κατα* for *καὶ ἔτα*; *κα* for *καὶ ἐ*; *κικ* for *καὶ ἐκ*; *χαπας* for *καὶ ὅπως*; *μιστεν* for *μὴ ἔστιν*; *κακινος* for *καὶ κινος*, &c.

9. Tmesis separates the parts of compound words, by an intervening word; as, *κατα γαίαν ἐκαλυψε*, for *γαίαν κατεκαλυψε*.

10. Dieresis (·) separates two vowels which might form a diphthong; as, *παῖς* for *παῖς*.

11. Syneresis unites two vowels into a diphthong; as, *τερχεῖ* for *τερχεῖ*.

12. Crasis is a contraction with a change of one or more of the vowels; as, *κερῶς* for *κερας*; *βασιλεῖς* for *βασιλεις*; *ενομα*, for *το ονομα*; *τωρνεον*, for *το ορνεον*; *ἐξ* for *ὁ ἐξ*; *προυτρεπεστο*, for *προετρεπεστο*.

13. Dyastole is a comma used to separate words, which might be mistaken for parts of a single word; ὁ, τε, and he; ὅτε, when.

There are four POINTS OR STOPS.

The comma,	(,)
The note of interrogation	(;)
The colon or point at top	(:)
The period or full stop	(.)



ETYMOLOGY.

THE Parts of Speech in Greek are nine, viz. Article, Noun, Adjective, Pronoun, Verb, Participle, Adverb, Preposition, Conjunction.

Interjections are included among Adverbs.

There are three Numbers; the Singular, which denotes one; the Plural, which denotes more than one; and the Dual, which denotes two or a pair.

The dual is not found in the New Testament, nor in the Æolic dialect. It was used chiefly by the Attic and Ionic writers, and not even by them in the earlier periods.

The Genders are three; Masculine, Feminine and Neuter.

The Cases are five; Nominative, Genitive, Dative, Accusative and Vocative.

ARTICLE.

The Article is a word prefixed to a noun, for the purpose of designation or distinction: as, ὁ *ανθρωπος*, *the man*. It corresponds, (though not exactly,) to the English definite article; and is thus declined.*

Sing.	Dual.	Plural.
N. ὁ, ἡ, το		N. οἱ, αἱ, τα.
G. τοῦ, τῆς, τοῦ.	N. Α. τοῶ, τα, τοῶ.	G. τῶν, τῶν, τῶν.
D. τῷ, τῇ, τῷ.	G. D. τῶν, ταῖν, τοῖν.	D. τοῖς, ταῖς, τοῖς.
A. τον, την, το	G. D. τῶν, ταῖν, τοῖν.	A. τας, τας, τα.

1. The Article has no vocative; its place is supplied by the adverb *ω*.

2. When *δε* or *γε* is annexed to the article, it has the force of a demonstrative pronoun, as *ὁδε*, *ἡδε*, *τοδε*, this, that. For *ὁδε* the Attics use *ὅδε*.

3. The article was originally *τος*, *τη*, *το*; hence the *τοι*, of the Dorics and Ionics; and *τ* in oblique cases and in the neuter.

NOUN.

There are three declensions of Greek nouns

The first has four terminations, *α*, *η*, *ας*, *ης*.

The second has two, *ος*, *ον*, which among the Attics, become *ως*, *ων*.

* Let the young student decline each gender of the Article by itself. The Feminine *η* will give him (with a slight variation) the termination of the first Declension of Nouns. The Masculine *ο*, and the Neuter *τ* give the terminations of the second Declension.

The third has nine, α , ι , υ , ω , ν , ρ , σ , ξ , ψ .

General Rules of Declension.

1. The nominative, accusative and vocative of the dual, and of neuters, are alike; and in the plural of neuters, end in α .

2. The dative singular ends always in ι .*

3. The genitive plural ends in $\omega\nu$.

4. The vocative is always like the nominative, in the plural, and usually in the singular.

The dative plural seems originally to have ended in ι , in all the declensions; and the genitive plural usually in $\varepsilon\omega\nu$, or $\alpha\omega\nu$.

FIRST DECLENSION.

Nouns of the first declension have four terminations, α , η , feminine; $\alpha\varsigma$, $\eta\varsigma$, masculine.

The terminations $\alpha\varsigma$, $\eta\varsigma$, are thought to have been derived from α and η , by adding ς .

Nouns in η , and α , are thus declined.

Sing.	Dual.	Plural.
N. η τιμ- η ,		N. $\alpha\iota$ τιμ- $\alpha\iota$,
G. $\tau\eta\varsigma$ τιμ- $\eta\varsigma$,	N. A. V. $\tau\alpha$ τιμ- α ,	G. $\tau\omega\nu$ τιμ- $\omega\nu$,
D. $\tau\eta$ τιμ- η .		D. $\tau\alpha\iota\varsigma$ τιμ- $\alpha\iota\varsigma$.
A. $\tau\eta\nu$ τιμ- $\eta\nu$,	G. D. $\tau\alpha\iota\nu$ τιμ- $\alpha\iota\nu$.	A. $\tau\alpha\varsigma$ τιμ- $\alpha\varsigma$.
V. ω τιμ- η .		V. ω τιμ- $\alpha\iota$.

Sing.	Dual.	Plural.
N. η μισ- α ,		N. $\alpha\iota$ μισ- $\alpha\iota$,
G. $\tau\eta\varsigma$ μισ- $\eta\varsigma$,	N. A. V. $\tau\alpha$ μισ- α ,	G. $\tau\omega\nu$ μισ- $\omega\nu$,
D. $\tau\eta$ μισ- η ,		D. $\tau\alpha\iota\varsigma$ μισ- $\alpha\iota\varsigma$,
A. $\tau\eta\nu$ μισ- $\alpha\nu$,	G. D. $\tau\alpha\iota\nu$ μισ- $\alpha\iota\nu$.	A. $\tau\alpha\varsigma$ μισ- $\alpha\varsigma$,
V. ω μισ- α .		V. ω μισ- $\alpha\iota$.

Nouns ending in $\delta\alpha$, $\theta\alpha$, $\rho\alpha$, α pure,† and $\tilde{\alpha}$

* In the first and second declensions, the Iota is *subscript*.

† A vowel is called *pure*, when it is preceded by another vowel with which it does not form a diphthong; as the α in $\phi\alpha\iota\alpha$.

contracted, have the genitive in *ας*, and the dative in *α*; * as,

Sing.	Dual.	Plural.
N. ἡ φιλι-α,	N. A. V. τα φιλι-α,	N. αἱ φιλι-αι,
G. τῆς φιλι-ας,	G. D. ταν φιλι-αιν.	G. των φιλι-ων,
D. τῇ φιλι-α,		D. ταις φιλι-αις,
A. τὴν φιλι-αν,		A. τας φιλι-ας,
V. ὠ φιλι-α.		V. ὠ φιλι-αι.

Nouns in *ας* are thus declined :

Sing.	Dual.	Plural.
N. ὁ ταμι-ας,	N. A. V. τω ταμι-α,	N. οἱ ταμι-αι,
G. τοῦ ταμι-α,	G. D. τοιν ταμι-αιν.	G. των ταμι-ων,
D. τῷ ταμι-α,		D. τοις ταμι-αις,
A. τὸν ταμι-αν,		A. τας ταμι-ας,
V. ὠ ταμι-α.		V. ὠ ταμι-αι.

Nouns in *ας*, especially proper names, sometimes make the genitive in *α*, after the Doric form ; as, *παπας*, G. *παπα* ; *αἰδῶ*, G. *αἰδα*, particularly in Attic writers. Soph. Electia 137.

Some have both *ς* and *α* ; as, *Αρχυτας*, *Αρχυτς*, and *Αρχυτι*.

Nouns ending in *ης* are thus declined :

Sing.	Dual.	Plural.
N. ο τελων-ης,	N. A. V. τω τελων-α,	N. οἱ τελων-αι,
G. τοῦ τελων-α,	G. D. τοιν τελων-αιν.	G. των τελων-ων,
D. τῷ τελων-η,		D. τοις τελων-αις,
A. τὸν τελων-ην,		A. τας τελων-ας,
V. ὠ τελων-η.		V. ὠ τελων-αι.

Nouns in *στης* make the vocative in *η* or *α*. All nouns in *της*, poetical nouns in *πης*, national denominations in *ης*, and compounds of *πολῶ*, *μετρῶ*, and *τριβῶ*, make the vocative in *α* ; as, *κυνωπης*, V. *κυνωπα*. Also some proper names ; as, *Λαχνης*, *Πυραιχμης*.

Some proper names in *ης* have the genitive in *η* ; as, *Ποδης*, G. *Ποδη* ; *Δρης*, G. *Δρη*.

Nouns in *ας* and *ης* had the nominative in *α* among the Eolians, hence *Ουεστα*. Il. B. 107.

* The ancient Latins followed this method of making the genitive in *ας* ; Thus, Gen. Sing. *terras, escas*, for *terra, esca*. *Pater familias* continues in use.

CONTRACTIONS.

Nouns of this declension, which have *two vowels* in their termination, are contracted, if the former one is a short vowel, or *α* used as a short vowel. These end in *εας, εης, εα, εη, αα, ρεα, οη, αας*.

RULE.

Drop the former of the two vowels ; as, *μναα, μνᾶ ; ερεα, ερᾶ ; απλοη, απλῇ ; γαλεη, γαλῇ ; Απελλεης, Απελλῆς*.

But *εα*, if not preceded by *ρ* or a vowel, is changed into *ῆ* ; as, *γεα, γῆ ; Ερμεας, Ερμῆς*.

After the nominative has been thus contracted, it is regularly declined, according to the examples already given.

SECOND DECLENSION.

The second declension has two terminations *ος* and *ον* ; which are lengthened by the Attics into *ως* and *ων*.

By contraction, *οος, οον* ; and *εος, εον*, become *ῆς*, and *ῆν*.

Sing.	Dual.	Plural.
N. ὁ λογ-ος,	N. A. V. τω λογ-ω,	N. οἱ λογ-οι,
G. το λογ-ου,	G. D. τοιν λογ-οιν.	G. των λογ-ων,
D. τω λογ-ω,		D. τοις λογ-οις,
A. τον λογ-ον,		A. τοις λογ-οις,
V. ω λογ-ε.		V. ω λογ-οι.

Sing.	Dual.	Plural.
N. το ξυλ-ον,	N. A. V. τω ξυλ-ω,	N. τα ξυλ-α,
G. το ξυλ-ου,	G. D. τοιν ξυλ-οιν.	G. των ξυλ-ων,
D. τω ξυλ-ω,		D. τοις ξυλ-οις,
A. το ξυλ-ον,		A. τα ξυλ-α,
V. ω ξυλ-ον.		V. ω ξυλ-α.

Nouns in *ον*, *ῆν*, and *ων*, are neuter : those in *ος*, *ῆς*, and *ως*, are generally masculine, sometimes feminine or common.

1. Many nouns in *ος* are feminine ; some from a reference to a noun of that gender, understood ; as, *ερημος*, a desert, i. e. *ερημος γῆ*, desert land.

2. Some substantives in *ος* are common ; as, *ὁ, ἡ ανθρωπος*.

3. Nouns in $\omega\varsigma$ are masculine, except names of cities and islands, which are feminine ; together with these three, $\xi\omega\varsigma$, aurora ; $\gamma\alpha\lambda\omega\varsigma$, a brother's wife ; $\acute{\alpha}\lambda\omega\varsigma$, a threshing floor : $\chi\rho\omega\varsigma$, a debt, is neuter.

ATTIC FORM.

This is made by lengthening the last vowel or diphthong into ω , and subscribing ι ; as, $\lambda\alpha\gamma\omega\varsigma$ for $\lambda\alpha\gamma\omicron\varsigma$; $\lambda\alpha\gamma\omega$ for $\lambda\alpha\gamma\epsilon$; $\lambda\alpha\gamma\omega$ for $\lambda\alpha\gamma\omicron\iota$.

If a long precede $\omicron\varsigma$, it is changed into ϵ ; as, $\lambda\epsilon\omega\varsigma$ for $\lambda\alpha\omicron\varsigma$; and $\alpha\upsilon\omega\gamma\epsilon\omega\iota\upsilon$ for $\alpha\upsilon\omega\gamma\alpha\iota\omicron\iota\upsilon$.

Sing.	Dual.	Plural.
N. $\acute{o}$ $\lambda\epsilon\omega\varsigma$, G. $\tau\epsilon$ $\lambda\epsilon-\omega$, D. $\tau\omega$ $\lambda\epsilon-\omega$, A. $\tau\omicron\iota\upsilon$ $\lambda\epsilon-\omega\iota\upsilon$, V. ω $\lambda\epsilon-\omega\varsigma$.	N. A. V. $\tau\omega$ $\lambda\epsilon-\omega$, G. D. $\tau\omicron\iota\upsilon$ $\lambda\epsilon-\omega\iota\upsilon$.	N. $\acute{o}\iota$ $\lambda\epsilon-\omega$, G. $\tau\omega\iota\upsilon$ $\lambda\epsilon-\omega\iota\upsilon$, D. $\tau\omicron\iota\varsigma$ $\lambda\epsilon-\omega\iota\varsigma$, A. $\tau\epsilon\varsigma$ $\lambda\epsilon-\omega\varsigma$, V. ω $\lambda\epsilon-\omega$.
Sing.	Dual.	Plural.
N. $\tau\omicron$ $\alpha\upsilon\omega\gamma\epsilon-\omega\iota\upsilon$, G. $\tau\epsilon$ $\alpha\upsilon\omega\gamma\epsilon-\omega$, D. $\tau\omega$ $\alpha\upsilon\omega\gamma\epsilon-\omega$, A. $\tau\omicron$ $\alpha\upsilon\omega\gamma\epsilon-\omega\iota\upsilon$, V. ω $\alpha\upsilon\omega\gamma\epsilon-\omega\iota\upsilon$.	N. A. V. $\tau\omega$ $\alpha\upsilon\omega\gamma\epsilon-\omega$, G. D. $\tau\omicron\iota\upsilon$ $\alpha\upsilon\omega\gamma\epsilon-\omega\iota\upsilon$.	N. $\tau\alpha$ $\alpha\upsilon\omega\gamma\epsilon-\omega$, G. $\tau\omega\iota\upsilon$ $\alpha\upsilon\omega\gamma\epsilon-\omega\iota\upsilon$, D. $\tau\omicron\iota\varsigma$ $\alpha\upsilon\omega\gamma\epsilon-\omega\iota\varsigma$, A. $\tau\epsilon$ $\alpha\upsilon\omega\gamma\epsilon-\omega$, V. ω $\alpha\upsilon\omega\gamma\epsilon-\omega$.

1. The vocative is like the nominative ; and hence nouns in $\omicron\varsigma$, of the common form, often have the vocative like the nominative, after the Attic form ; as $\phi\iota\lambda\omicron\varsigma$ ω Μενελαε , Il. δ . 189.

2. The Attics often reject υ in the accusative of this declension, and almost always in the following words : $\alpha\theta\omega$, Απολλω , $\xi\omega\varsigma$, Κεω , $\lambda\alpha\gamma\omega\varsigma$, and Τυνδαρεω . Sometimes in the nominative ; as, $\tau\omicron$ $\alpha\gamma\eta\rho\omega$ for $\alpha\gamma\eta\rho\omega\iota\upsilon$; in the accusative plural, $\tau\epsilon\varsigma$ $\acute{\alpha}\lambda\omega$ for $\acute{\alpha}\lambda\omega\varsigma$. The Attics frequently decline nouns of the third declension, according to this Form ; as, $\gamma\epsilon\lambda\omega\iota\upsilon$, (Eurip. Ion. 1191.) for $\gamma\epsilon\lambda\omega\tau\alpha$ from $\gamma\epsilon\lambda\omega\varsigma$.

CONTRACTIONS.

The terminations $\omicron\upsilon\varsigma$ and $\omicron\upsilon\iota\upsilon$ are contracted from $\omicron\omicron\varsigma$, $\omicron\omicron\iota\upsilon$; $\epsilon\omicron\varsigma$, $\epsilon\omicron\iota\upsilon$.

RULES,

1. If the two last vowels are short, change them into $\omicron\upsilon$; as,

οἰσίν, οἰσίν : but *εε* makes, *η* ; as, ἀδελφιδεε, ἀδελφιδῇ.

2. If not, omit the former one ; as, οἰσε, οἰσῖ ; οἰσα, οἰᾶ ; ἀπλοα, ἀπλᾶ.

Sing.	Dual.	Plural.
N. οἰ-εον, ῥν,	N. A. V. οἰ-εω, ῶ,	N. οἰ-εα, ᾶ,
G. οἰ-εε, ῖ,	G. D. οἰ-εοιν, οῖν.	G. οἰ-εων, ῶν,
D. οἰ-εω, ῶ,		D. οἰ-εοις, οῖς,
A. οἰ-εον, ῥν,		A. οἰ-εα, ᾶ,
V. οἰ-εον, ῥν.		V. οἰ-εα, ᾶ.

Sing.	Dual.	Plural.
N. ὁ ν-οος, ῥς,	N. A. V. σω ν-οω, ῶ,	N. ὁι ν-οοι, οῖ,
G. τς ν-οε, ῖ,	G. D. τοιν ν-οοιν, οῖν,	G. των ν-οων, ῶν,
D. τω ν-οω ῶ,		D. τοις ν-οοις οῖς,
A. τον ν-οον, ῥν,		A. τες ν-οε, ῖς,
V. ω ν-οε, ῖ.		V. ω ν-οοι, οῖ.

So its Compounds συνοος, ανοος, &c. Also, ποος, χυοος, πλοος, χροος, with their compounds.* Some contracts in ῥς take the form of the third declension ; as, νῥς, G. νοος, D. νοῖ.

Ιηῥς and diminutives in ῦς are thus declined.

Sing.	Sing.
N. Ιησ-ῥς,	N. Διον-ῦς,
G. Ιησ-ῖ,	G. Διον-ῦ,
D. Ιησ-ῖ,	D. Διον-ῦ,
A. Ιησ-ῥν,	A. Διον-ῦν,
V. Ιησ-ῖ.	V. Διον-ῦ,

THIRD DECLENSION.

The terminations of this Declension are nine, viz. α, ι, υ, ω, ν, ρ, σ, ξ, ψ.

Sing.	Dual.	Plural.
N. ὁ τίαν,	N. A. V. τω τίανε,	N. οἱ τίανες,
G. τε τίανος,	G. D. τοιν τίανοιν.	G. των τίανων,
D. τω τίανι,		D. τοις τίανσι,
A. τον τίανα,		A. τες τίανας,
V. ω τίαν.		V. ω τίανες.

* The Compounds of νοος and ποος are not contracted in the nominative and accusative, and but seldom in the genitive plural ; as, ανου, καληου, not ανῶ, καληῶ. G. ανου, seldom ανῶ.

Sing.	Dual.	Plural.
N. το σῶμα,	N. A. V. τῶ σωμαίῃς,	N. τὰ σώματα,
G. τοῦ σώματος,	G. D. τοῖν σωμαίοιν.	G. τῶν σωματίων,
D. τῷ σωματί,		D. τοῖς σωμασί,
A. το σῶμα,		A. τὰ σώματα,
V. ὠ σῶμα.		V. ὠ σώματα.

Gender.

I. Nouns ending in εὺς, ἀν, υν, υς-εὺς, ὠν-οντος, ης-ηντος, are masculine ; as, ὁ βασιλεὺς, &c.

The following are Masculine with few exceptions.

Those ending in εἰρ, ἦρ, ὠρ, ὑρ, ἦν, ὤς, ἄς, ψ, ἀς-αντος, ὠν-ωνος, ης-ητος.

II. Nouns ending in ἀς-αδος, τῆς-τῆτος, αὺς, ὠ, and ις verbal are always feminine ; as, ἡ λαμπάς, &c.

The following are Feminine, with few exceptions.

Those ending in αῖς, εἰς, ιν, ις, λς, νς ρς, υς, (G. υος, υδος, υθος ὠν-ονος.

Some are common ; as, ὁ, ἡ γειτῶν, &c.

III. Nouns ending in α, ι, υ, ος-εὺς, ἀρ-αρος, ὀρ-ορος, ἀς-ατο and αος, are neuter ; as, το σῶμα, &c.

Genitive

The Genitive Singular ends in ος ; as, τιταν, τιταν-ος ; σῶμα σωματ-ος ; λαμπάς, λαμπαδ-ος ; ὄρνις, ὄρνιθ-ος. If the last syllable of the Nominative contains a long vowel, it is usually changed into a short one in the genitive ; and ι and υ into ε ; as ποιμην, ποιμεν-ος ; ἀστυ, ἀστει-ος.

It is probable that all nouns of this declension ended originally in ς ; and that the genitive was formed by the insertion of ο before ς, as is still the case with a large class of them ; as ὄφεις, ὄφι-ος ; μύς, μυ-ο-ς ; Ἀραβς, (Αραψ) Ἀραβ-ος, κηρυξ, κηρυ-ο-ς ; κυκλωψ, κυκλωψ-ο-ς ; κατηλιψ, κατηλιψ-ο-ς.

1. * Terminations in δς, τς, θς, νς, ρς, dropped the first letter ;† as ἐλπις for ἐλπιδς-ιδος ; χάρις for χαριτς-ιτος ; φως for φωτς-ωτος ; ὕδας for ὕδατς, ὕδατος ; ὄρνις for ὀρνιδς-ιδος ; ἀναξ for ἀνακτς-ακτος ; μαρτυς for μαρτυρς-υρος.

*These changes are given as probable, rather than certain.

†By rule iv. page 5.

Sometimes the preceding vowel was lengthened ;* as, πους for ποδς-οδς ; κτεις for κτενς-ενος.

2. Sometimes the last letter was dropped ; as, νεκταρς for νεκταρς-αρς ; ξιν for ξινς, ξινος. In this case, the preceding vowel was commonly lengthened ; as, ποιμην for ποιμενς-ενος ; λιμνην for λιμνενς-ενος ; αξων for αξονς-ονος ; αστηρ for αστερς-ερος.

3. Sometimes both letters were dropped ; as, σωμα for σωματς-ατος ; μελι for μελιτς-ιτος ; γαλα for γαλαξ, from γαλακτς.

Accusative.

The accusative singular of nouns not neuter, is formed from the genitive, by changing ος into α ; as, τιταν, τιταν-ος, Α. τιταν-α.

Exception 1. Nouns in ις,† υς, αυς, and ους, whose genitive is in ος pure, change ς of the nominative, into ν ; as, οφις, οφιος, Α. οφιν ; βοτρυς-υος, βοτρυν ; ναυς, ναος, ναυν ; βους, βοος, βουν.

To these add, λαας, λᾱς. Accus. λααν, λᾱν.

The poets often violate this rule ; as, βοτρυα for βοτρυν ; νῆα for νᾱν.

2. Many nouns in‡ ις and υς, whose genitive is not in ος pure, have both α and ν ; as, κορυς, κορυθος, κορυθα or κορυν ; κλεις, κλειδος, κλειδα or κλειν.

χαρις has χαριτα, and χαριν.

To these add compounds of πους ; as, ωκυπους, ωκυποδα or ωκυπουν.

Vocative.

The vocative is, for the most part, like the nominative ; as, τιταν, V. τιταν.

But the short vowel of the genitive, from the long vowel of the nominative, remains in the vocative ; as,

Nom.	Gen.	Voc.
πατηρ,	πατερος,	πατερ.
Δημοσθεν-ης,	-εος	Δημοσθeneς.
Ἐκτωρ,	Ἐκτορος,	Ἐκτορ.

*Vide rule iv. page 5.

†Except Δις, Διος, Acc. Δια, Jupiter.

‡Those whose last syllable has no accent ; when it is accented, the accusative is α only ; as, πατρίς, πατριδα.

So likewise *σωτηρ*, *Απολλον* and *Ποσειδον*, whose genitives have a long vowel.

Nouns, (except those in *ης* and *ος*,) whose genitive is in *ος* pure, drop *ς* of the nominative, to form the vocative ; as,

Nom.	Gen.	Voc.
βασιλ-εις,	-εος,	βασιλευ.
βους,	βοος,	βου.
βοτρυς,	βοτρυος,	βοτρυ.
νους,	νοος,	νου.
So, παις,	παιδος,	παι.
κλεις,	κλειδος,	κλει or κλεις.

αναξ has for its vocative, *ανα* ; *γυνη*, *γυναι* ; *πας*, *παν* ; *οδξς*, *οδξν*.

Certain nouns in *εις* and *ας*, especially proper names, which were originally adjectives or participles, have the vocative like the nominative neuter of the primitive ; as, *Αιας*, *Αιαν*, V. *Αιαν*. *Σιμοεις*, *Σιμοεν*, V. *Σιμοεν*.

In proper names, the poets often reject the *ν* ; as, *Αια* for *Αιαν* ; *Θαα* for *Θραν*.

Nouns in *ως*, and *ω, οος*, have the vocative in *ει* ; as, *αιδως*, V. *αιδοι* ; *ηχω*, V. *ηχοι*.

Dative Plural.

The dative plural is formed from the dative singular, by changing the last syllable into *σι* ; as, *σωμα-τι*, *σομα-σι* ; *τειχε-ι*, *τειχε-σι* ; *φλογ-ι*, (*φλογ-σι*) *φλοξι* ; *Αραβ-ι*, (*Αραβ-σι*) *Αραβ-σι*. If *ν* precede the last syllable, it is dropped ;* as, *τιταν-ι*, *τιτα-σι* ; *παν-τι*, *πα-σι* ; and if *ς* or *ο* precede the *ν*, they are changed into their corresponding diphthongs *ει* and *ε* ; as, *λεον-τι*, *λεε-σι* ; *τυφθεν-τι*, *τυφθει-σι*.

Nouns ending in *σ*, preceded by a diphthong, annex *ι* to the nominative ; as, *βας*, *βεσι* ; *βασιλευς*, *βασιλευσι* ; *ναυς*, *ναυσι*.

Syncopated nouns in *ηρ†* have the dative in *ασι* ; as, *πατηρ*, *πατρασι* ; So, *αστηρ*, *αστρασι* ; *αρην*, *αρνος*, *αρνασι* ; *υις*, *υιασι*.

χερσι is from the obsolete *χερς*, and *μαρτυσι* from *μαρτυς*.

CONTRACTIONS.

Many nouns of this declension are contracted.

* By Rule iv. p. 5.

† Except *γαστηρ*, *γαστηρσιν*

1. Two vowels are contracted into a single vowel or diphthong ; as, *τειχ^εα, τειχ^η ; τειχ^εος, τειχ^ῶς.*

2. By dropping a consonant, two vowels are brought together, which are afterwards contracted ; as, *κρα^ατα, κρα^αα, κρα^ᾶ.*

3. A vowel is sometimes dropped entirely ; as, *πατηρ, πατερ^{ος}, πατρ^{ος} ; κενων, κεν^ῶν.*

Some nouns are contracted in all the cases, and some in a part only.

In the oblique cases, there is no contraction, unless the former vowel is short, or a doubtful vowel used as short.

It should be remembered by the learner, that

The short vowels are,

ε, ο,

Which have their corresponding long ones,

η, ω.

And their corresponding diphthongs,

ει, ου.

The following are the rules of contraction for this declension, and likewise for all contracted Verbs.

1. When a short vowel is *doubled*, it is changed into its corresponding diphthong ; but *εε* of the dual commonly becomes *η* ; as, *βασιλ^εες, βασιλ^{ει}ς ; Αητο^{ος}, Αητ^ῶς.*

In verbs, * *εφιλε^ε, εφιλε^ι ; δηλοομεν, δηλ^ῶμεν.*

In the dual, *Δημοσθεν^ε, Δημοσθεν^ῃ.*

The dual sometimes follows the rule ; as, *σχελε^ε, σχελε^ι.*

2. When both the short vowels meet, they are contracted into *ε* ; as, *τειχ^εος, τειχ^ῶς ; βο^ες, β^ῶς.*

In verbs, *Φιλοομεν, Φιλ^ῶμεν ; δηλοε^{τε}, δηλ^ῶτε.*

3. A short vowel before *α* is changed into its corresponding long one,† and *α* is dropped ; as, *εαρ, ἤρ ; Αητο^α, Αητ^ῶ ; τυπ^εται, τυπ^ῶται.*

But *σα* pure becomes *ᾶ* ; as, *χρ^εσα, χρ^ᾶ.*

4. A short vowel before *ι* forms a diphthong with it ; as, *τειχ^{ει}, τειχ^ῃ ; Αητο^ι, Αητ^ῃ.*

5. *ε* before a long vowel or diphthong is dropped ; as, *Ἡρακλε^{ης}, Ἡρακλ^ῆς ; τειχε^{ων}, τειχ^ῶν.*

In verbs, *φιλεω, φιλ^ῶ.*

6. *ι* before a long vowel is (with the vowel) contracted into *ῶ* ; as, *δηλωω, δηλ^ῶ ; δηλοη^{τε}, δηλ^ῶτε.*

* An example in verbs is given, for the use of the student when he reaches Contract Verbs.

† Or as in one case, into its corresponding diphthong ; as, *αληθε^α, αληθ^ῃ.*

‡ This rule applies only to verbs.

18 Third Declension—First Form of Contracts.

ο before a diphthong unites with the second vowel of the diphthong ; as, δηλοοῖ, δηλοῖ ; δηλοσι, δηλοῖ ; δηλοη, δηλοῖ ; δηλοου, δηλῶ.

But in the termination οσιν, ι being rejected, it is contracted into z ; as, δηλοσιν, δηλῶν.

7. When α precedes ο, z or ω the contraction is into ω ; when otherwise, into α ; as, βοασσι, βοῶσι ; σασς, σως ; τιμασμεν, τιμῶμεν ; τιμας, τιμᾶ.

In diphthongs, ι is subscribed ; as, τιμασι, τιμᾷ ; τιμαη, τιμᾷ ; οραοιτο, ορᾷτο.

8. Neuters in ας pure and ρας, reject τ in the oblique cases, to produce a concurrence of vowels ; as,

καρατα, καραα, κερᾶ.
καρατων, καραων, κερῶν.

9. If the former vowel be long, or ι or υ, strike out the other : as,

οφίς, οφῖς. σινηπια, σινηπῖ
βοτρυς, βοτρῦς. τιμησιν, τιμῇν.

First Form of Contracts.

Two terminations ; ος neuter ; ης feminine, except names of men.

Sing.	Dual.	Plural.
N. ἡ τριηρ-ης,	N. A. V.	N. αἱ τριηρ-ες, εις,
G. της τριηρ-ος, ης,	τα τριηρ-εε, η.	G. των τριηρ-ων, ων,
D. τη τριηρ-ει, ει,	G. D.	D. ταις τριηρ-εσι,
A. την τριηρ-εα, η,	ταιν τριηρ-ειν, οιν.	A. τας τριηρ-εας, εις,
V. ω τριηρ-εε.		V. ω τριηρ-εεε, εις.

Sing.	Dual.	Plural.
N. το τειχ-ος,	N. A. V.	N. τα τειχ-εα, η,
G. τε τειχ-ος, ες,	τω τειχ-εε, η,	G. των τειχ-ων, ων,
D. τω τειχ-ει, ει,	G. D.	D. τοις τειχ-εσι,
A. το τειχ-ος,	τοι τειχ-ειν, οιν.	A. τα τειχ-εα, η,
V. ω τειχ-ος.		V. ω τειχ-εα, η.

1. Proper names in κλης are, by the Attics, contracted into ῆς ; as Ἡρακλης-ῆς. The Ionics retain the uncontracted form.

2. In some nouns ending in ος, the s is entirely dropped ; as, σπαςος, G. σπαςος σῶς. Sometimes they are otherwise contracted ; as σῶσσι, σῶν.

3. The Attics often change *εα* of the accusative singular into *α* ; as, *ευφρα, ευφᾶ*.

4. Proper names in *ης-ος*, and compounds of *ετος*, a year, often take the form of the first declension, in the accusative and vocative singular, and the nominative and accusative plural ; as,

ὁ Δημοσθενης, τῶ Δημοσθενε,ς,
τον Δημοσθενην ὦ Δημοσθενη.
οἱ Δημοσθεναι, τας Δημοσθενεας.
τον ἐπιδασίην, οἱ ἐπιδασίαι, τας ἐπιδασίαις.

Second Form of Contracts.

Two terminations, *ις* feminine, a few masculine* and common ; *ι* neuter.

Sing.	Dual.	Plural.
N. ὁ οφίς,		N. οἱ οφ-εες, εῖς,
G. τῶ οφ-εος, εως,	N. A. V. τῶ οφεε.	G. των οφεων,
D. τῶλ οφ-εῖ, εἰ,		D. τοις, οφεσί,
A. τον οφιν,	G. D. τοιν οφεοιν, οφεων.	A. τας οφ-εας, εἰς,
V. ὦ οφι.		V. ὦ οφ-εες, εἰς.

Sing.	Dual.	Plural.
N. σινηπι.		N. σινηπια,
G. σινηπ-ιος, εως,	N. A. V. σινηπιε.	G. σινηπ-ιων, εων,
D. σινηπ-ii, ι, εἰ,		D. σινηπισί,
A. σινηπι,	G. D. σινηπ-ιοιν, ιων.	A. σινηπια,
V. σινηπι.		V. σινηπια.

The terminations *εως, εἰ, εων, εῖς*, belong to the Attics, and are most in use ; the other to the Ionics.

Third Form of Contracts.

Three terminations, *ευς, υς*, masculine ; *υ* neuter.

Sing.	Dual.	Plural.
N. ὁ βασιλ-ευς,		N. οἱ βασιλ-εες, εῖς,
G. τῶ βασιλ-εος, (εως)	N. A. V.	G. των βασιλ-εων,
D. τῶ βασιλ-εῖ, εῖ,	τῶ βασιλ-εε, ἦ,	D. τοις βασιλ-ευσί,
A. τον βασιλ-εα,	G. D.	A. τας βασιλ-εας, εἰς,
V. ὦ βασιλ-ευ.	τοιν βασιλ-εοιν.	V. ὦ βασιλ-εες, εἰς.

* Masculine, *οφίς, λικ-λιος, κίς, μαρίς, μαντίς, ποσίς, πρυτανίς, πριωζίς*.
Comm. *λατρίς, πασίς, κορίς*.

20 Third Declension—4th and 5th Form of Contracts.

Sing.	Dual.	Plural.
N. ὁ πελᾶκ-υς, G. τῷ πελᾶκ-εος, (εως) D. τῷ πελᾶκ-εῖ, εῖ, A. τὸν πελᾶκ-υν; V. ὦ πελᾶκ-υ.	N. A. V. τῷ πελᾶκ-εε, ῆ, G. D. τοῖν πελᾶκ-εοιν.	N. οἱ πελᾶκ-εες, εῖς, G. τῶν πελᾶκ-εων, D. τοῖς πελᾶκ-εσσι, A. τας πελᾶκ-εας, εῖς, V. ὦ πελᾶκ-εες, εῖς.

Sing.	Dual.	Plural.
N. το ἀσλ-υ G. τῷ ἀσλ-εος, (εως) D. τῷ ἀσλ-εῖ, εῖ, A. τὸ ἀσλ-υ, V. ὦ ἀσλ-υ.	N. A. V. τῷ ἀσλ-εε, ῆ, G. D. τοῖν ἀσλ-εοιν.	N. τα ἀσλ-εα, ῆ, G. τῶν ἀσλ-εων, D. τοῖς ἀσλ-εσσι, A. τα ἀσλ-εα, ῆ, V. ὦ ἀσλ-εα, ῆ.

1. The Attic genitive εως is most in use.

2. Some nouns in -εος pure are otherwise contracted; as, χρεος. Gen. χοεως, χοῶς or χοῦς; Acc. χοσα, χοᾶ.

Some nouns in υς, make the genitive in υος, dative υῖ, nominative and accusative plural υς; as, ἰχθυς υος, υῖ, N. and A. Pl. ἰχθυες, ἰχθῦς.

Fourth Form of Contracts.

Two terminations, ως, ω, feminine.

Sing.	Dual.	Plural.
N. ἡ φειδ-ω, G. τῆς φειδ-οος, οῦς, D. τῇ φειδ-οῖ, οῖ, A. τὴν φειδ-οα, ῶ, V. ὦ φειδ-οι.	N. A. V. τα φειδ-ω, G. D. ταιν φειδ-οιν.	N. αἱ φειδ-οι, G. τῶν φειδ-ων, D. ταις φειδ-οις, A. τας φειδ-ους, V. ὦ φειδ-οι.

1. There are only two nouns in ως of this form, αἰδως and ηως, which are rarely found out of the singular.

2. The dual and plural have the form of the second declension.

Fifth Form of Contracts.

Two terminations, ας pure, and ρας, neuter gender.

Singular.		
N. το κερας,		
G. τῆ κερατος,	κεραος,	κερῶς.
D. τῷ κερατί,	κεραϊ,	κεραΐ.
A. το κερας,		
V. ὦ κερας.		
Dual.		
N. A. V. τῷ κερατί,	κεραε,	κερᾶ.
G. D. τοιν κεράτοι,	κερασιν,	κερῶν
Plural.		
N. τα κεράλα,	κεραα,	κερᾶ.
G. των κεράλων,	κεραων,	κερῶν.
D. τοις κεράσι.		
A. τα κεράλα,	κεραα,	κερᾶ.
V. ὦ κεράλα,	κεραα,	κερᾶ.

Some nouns are contracted by the omission of a vowel ;

1. In every case ; as, *κενεων, κενων.*

EXAMPLES.

εων.	αας.
Sing.	Sing.
N. κεν-εων, ων.	N. λαας, λᾶς.
G. κεν-εωνος, ωνος, &c.	G. λααος, λᾶος, &c.
εαρ.	αῖς.
N. εαρ, ἦρ.	N. δαῖς, δᾶς.
G. εαρος, ἦρος, &c.	G. δαῖδος, δᾶδος, &c.

2. In part of the cases ; as, *θυγατηρ, Δημητηρ, αἰνηρ,* πατηρ, μητηρ, γαστηρ.†*

EXAMPLES.

Sing.	Dual.	Plural.
N. θυγαλ-τηρ,		N. θυγαλ-ερες, ρες,
G. θυγαλ-ερος, ρος,	N. A. V. θυγαλ-ερε, ρε,	G. θυγαλ-ερων. ρων,
D. θυγαλ-ερι, ρι,		D. θυγαλ-ρασι,
A. θυγαλ-ερα, ρα,	G. D. θυγαλ-εροι, ροι.	A. θυγαλ-ερας, ρας,
V. θυγαλ-ερ.		V. θυγαλ-ερες, ρες.

* *αἰνηρ* inserts *δ*, because *ν* never immediately precedes *ρ*.

† *πατηρ, μητηρ, γαστηρ*, have no contraction in the accusative singular, and the genitive and accusative plural, to distinguish them from *πατρα, μητρα, γαστρα*, of the first declension.

Sing.	Dual.	Plural.
N. αν-ηρ,		N. αν-ερεις, δρες,
G. αν-ερος, δρος,	N. A. V. αν-ερε, δρε,	G. αν-ερων, δρων,
D. αν-ερι, δρι,		D. αν-δρασι,
A. αν-ερα, δρα,	G. D. αν-εροιν, δροιν,	A. αν-ερας, δρας,
V. αν-ερ.		V. αν-ερες, δρες.

Sing.	Dual.	Plural.
N. παλ-ηρ,		N. παλ-ερες, ρες,
G. παλ-ερος, ρος,	N. A. V. παλ-ερε, ρε,	G. παλ-ερων,
D. παλ-ερι, ρι,		D. παλ-ρασι,
A. παλ-ερα,	G. D. παλ-εροιν, ροιν,	A. παλ-ερας,
V. παλ-ερ.		V. παλ-ερες, ρες.

Γαστήρ differs from πατήρ and μητήρ, by making the dative plural γαστήρσι.

Some nouns are contracted only in the nominative, accusative and vocative plural.

ις.		} εις.	αυς.		} αυς.	
Sing.	Plural.		Sing.	Plural.		
N. ερις,	N. ερ-ιδες,	} εις.	N. ναυς,	N. ν-αες,	} αυς.	
G. εριδος.	A. ερ-ιδας,		G. ναος.	A. ν-αας,		
	V. ερ-ιδες,			V. ν-αες,		
εις.		} εις.	υς.		} υς.	
N. κλεις,	N. κλ-ειδες,		N. βολυς,	N. βολγ-υες,		
G. κλειδος.	A. κλ-ειδας,		G. βολγυος.	A. βολγ-υας,		
	V. κλ-ειδες,			V. βολγ-υες.		
νις.		} εις.	υς.		} υς.	
N. ορνις,	N. ορν-ιδες,		N. βας,	N. β-οες,		
G. ορνιδος,	A. ορν-ιδας,		G. βοος,	A. β-οας,		
	V. ορν-ιδες,			V. β-οες,		
ωις.		} εις.				
N. καλπς,	N. καλπ-ιδες,					
G. καλπιδος.	A. καλπ-ιδας,					
	V. καλπ-ιδες,					

Εριδες, κλειδες, ορνιθες, &c. seem to have been contracted to avoid the unpleasant concurrence of the letters *δες, θες,** which were not sufficiently separated by the intervening short vowel. This could not be done with the genitives *κλειδος, ορνιθος, εριδος*, because it would destroy their characteristic.

IRREGULAR NOUNS.

Irregular Nouns are either defective or redundant.

Defective.

Some are altogether indeclinable.

1. Names of letters ; as, *το αλφα ; τς αλφα.*

2. Cardinal numbers from *πεντς* to *εκατον.*

3. Poetic nouns, which have lost the last syllable by apocope ; as, *το δω* for *δωμα.*

4. Proper names derived from other languages ; as, *ο Ιαχωε, τς Ιαχωε.*

Feminines are sometimes declined ; and those which have taken Greek terminations ; as, *ο Ιαχωεος.*

Some have only one case ; as, N. *δως*, a house, V. *ωταν*, friend. Dual, *οσσε*, eyes. Plu. G. *εαων*, of good things. V. *ω Ποιοι*, O Gods.

Some have two cases ; as, N. *λς*, a lion. A. *λιν*, or *λινα*, N. *φθοιες* or *φθοις*, cakes ; A. *φθοιας.*

Some neuters have the same word in three cases ; as, N. A. V. *οναρ, δεμας, οφελως, βοελας, ηδος, εελδωρ, λεπας, &c.*

Some have the Singular only ; as, *γη, ανη, αλς, πυρ.*

Some have only the plural ; as, names of festivals and some cities. *Διονυσια*, Bacchanalia ; *Αθηναι*, Athens.

Redundant.

I. In the nominative,

1. Of the same declension ; as,

η αντιδοτος, το αντιδοτον, an antidote.

ο ζυγος, το ζυγον, a yoke.

ο σταδιος, το σταδιον, stadium, &c.

*Vide rule iv. page 5.

In the plural of the second declension ; as,

ὁ δαῖμος, a bond ; οἱ δαῖμοι, τὰ δαῖμα.

ὁ κύκλος, a circle ; οἱ κύκλοι, τὰ κύκλα.

ὁ λυχνος, a candle ; οἱ λυχνοί, τὰ λυχνα.

Names of Gods and Men, being much in use, are more redundant than others. Jupiter is reckoned to have had ten ; Ζεὺς, Δεὺς, Βδεὺς, Ζας, Ζης, Δις, Ζην, Ζαν, Δην, Δαν. These, however, differ only in dialect, and may be reduced to two, Δις,* and Ζην, which alone are declined.

N.	G.	D.	A.	V.
Δις, } Ζεὺς, }	Διος,	Δι,	Δια,	_____
Ζην,	Ζηνος,	Ζηνι,	Ζηνα,	_____
				Ζεῦ.

2. Of different declensions ; as,

ἡ βολή, ὁ βολος, a throw.

ἡ ἑσπέρα, ὁ ἑσπερος, evening.

ἡ νίκη, το νικος-εος, victory.

ὁ νοῦς-νοῦ, ὁ νοις-νοος, mind.

II. Redundant in the oblique cases, while the nominative is the same.

N.	Gen.	Gen.
ὁ ἅγις,	Ἀγίος,	Ἀγιδος, Agis.
ὁ ἄρης,	Ἄρε,	Ἀρηλος, Ἀρεος, Mars.
ὁ μῆ-κης,	-κε,	-κήλος, a mushroom.
ὁ ἐρως,	ἐρω,	ἐρωλος, love &c.

From these redundant nouns must be distinguished those which, with different terminations, have different meanings ; as, ὁ σίλος, grain ; το σίλον, food.

Some nouns are peculiar to dialects ; as, ἡ πυλῆ, a gate, Comm. ἡ πυλος, Ionic.

NOUNS DERIVED FROM OTHERS FOR DISTINCTION OF SEX.

Nouns are often derived from other nouns, for distinction of sex.

1. In the first declension, the feminine is formed by changing ης, into ις-ιδος, and ης into τρις-τριδος, τρις-τριδος or τρια.

Masc.	Fem.
ὁ Σκυθης, a Scythian.	ἡ Σκυθις-ιδος, a Scythian woman,
ὁ προφητης, a prophet.	ἡ προφητις-ιδος a prophetess.
ὁ αὐλητης, a piper.	ἡ αὐλητρις-ιριδος, a female piper.
ὁ ψαλτης, a singer.	ἡ ψαλτρια, a female singer.

*Δις has become obsolete.

A few are formed from *ας*; as, ἡ νεανίς, from ὁ νεανίας, a young man.

2. In the second declension, *ος* is changed into *α* or *η*; and sometimes into *ις-ιδος* and *αινα*.

Masc.

- ὁ δούλος, a man servant.
- ὁ Θεός, a God.
- ὁ ἀμνος.
- ὁ λύκος.

Fem.

- ἡ δούλη, a maid servant.
- ἡ Θεα, a Goddess.
- ἡ ἀμνις-ιδος, a lamb.
- ἡ λύκαινα, a wolf.

In the third declension, *ων* is changed into *αινα*; *ης, ξ, ψ*, into *σσα*; *ως*, into *σια, ις, or ισσα*; *υς*, into *υσσα*; *ηρ*, and *ωρ*, into *ειρα*; *ως*, into *ωις, ωινη* or *ας*.

ὁ λέων, a lion.

ὁ Κρης, a Cretan.

ὁ Κιλιξ, a Cilician.

ὁ βασιλεὺς, a king.

ὁ σωτήρ.

ἡ λεαινα, a lioness.

ἡ Κρησσα, a Cretan woman.

ἡ Κιλισσα, a Cilician woman.

ἡ βασίλισσα, a queen.

ἡ σωτήρις, a Saviour.

1. Some masculines have many feminines; as, ὁ Θεός. ἡ Θεα. ἡ Θεαινα. βασιλεὺς, king. ἡ βασιλισσα, βασίλισσα, βασίλις, βασίλισσα, queen.

2. Anciently the same word was used in both genders; as, ὁ, ἡ Θεός. ὁ, ἡ σωτήρ. ὁ, ἡ τυραννός. ὁ, ἡ διαπολίς.

3. Some of these derivatives differ in signification; as, φίλος, a friend. παρ, or παρ, a concubine.

PATRONYMICS.

Masculine patronymics are formed from the primitive, by changing the termination of its genitive into *αδης, ιαδης* and *ιδης*.

1. Nouns of the first declension, and *ος* of the second, change the genitive *ς* into *αδης*. Βορέας, Βορε-ς, Βορε-αδης, the son of Boreas. Ἥλιος, Ἡλι-ς, Ἡλι-αδης.

2. Other nouns change the termination of the genitive into *ιδης*; as, Κρονος-ς. Κρον-ιδης. Αἰαξ, G. Αἰαχ-ος, Αἰαχ-ιδης. Νεστωρ-ος, Νεστωρ-ιδης.

3. But in *all* nouns which have the penult of the genitive long, the change is into *ιαδης*; as, Λαερτιάδης-ς, Λαερτί-ιαδης. Ἀλκας-ος, Ἀλκάν-ιαδης.

The Ionics form their Patronymics in *ων*; as, Κρονίων for Κρονιδης, from Κρονος.

The Eolics, in *αδος*. Ἰρράδος for Ἰρράδης.

Feminine patronymics end in *ις, ας, ῆς, ινη, or ωνη*.

1. Those in *ις* and *ας* are formed from their masculines, by casting off *δη* ; as, *Νεστωρις*, daughter of *Νέstor*, from *Νεστωριδης*, son of *Nestor*. *Ἡλιας* from *Ἡλιαδης*.

2. Those in *ηις* are formed by changing the nominative of the primitive into *ηις*. *Χρυσ-ης*, *Χρυσ-ηις*. *Καδμος*, *Καδμηις*.

3. Those in *ινη* are formed from nominatives of the second declension in *ος* impure, and of the third form of contracts, in the third declension ; as, *Αδρασλος*, *Αδρασλινη*. *Νηρευς*, *Νηρινη*.

4. Those in *ωνη*, from nominatives in *ιος* of the second, and *ιων* of the third declensions ; as, *Ικαριος*, *Ικαριωνη*. *Ησιων*, *Ησιωνη*.

DIMINUTIVES.

1. Masculine diminutives end in *ιας*, *αξ*, *ινης*, *ιλος*, *υλος*, *ιχνης*, *ισκος*, &c. ; as, *πατωιας*, a little father, from *πατωιας*, a father, &c.

2. Feminine diminutives end in *ας*, *ις*, *ιγξ*, *υλη*, *αχνη*, *ιχνη*, *ισκη* ; as, *κρηνις*, a little fountain, from *κρηνη*, a fountain, &c.

3. Neuter diminutives end in *ιον*, *αιον*, *ειον*, *διον*, *ιδιον* *υλλιον*, *ακνιον*, *αριον*, *ασιον*, &c. ; as, *σπευθιον*, a little sparrow, from *σπευθος*, a sparrow &c.

4. One primitive has sometimes a variety of derivatives ; as, from *κορη*, a girl, is derived *κορισκη*, *κορασιον*, *κοριον*, *κοριδιον*.*

VERBALS

are generally formed by casting off the augment of their primitives, and changing the termination,

in the *First Person* of the Perfect Passive,

into	{	<i>μα</i> , as <i>γραμμα</i> ,	}	from <i>γεγραμμαι</i> .	
		<i>μη</i> , — <i>γραμμη</i> ,			
		<i>μος</i> , — <i>δεσμος</i> ,			— <i>δεδεσμαι</i> .
		<i>μων</i> , — <i>νοημων</i> ,			— <i>νενοημαι</i> .

in the *Second Person* of the Perfect Passive,

into	{	<i>ια</i> , as <i>δοκιμασια</i>	}	from <i>δεδοκιμασαι</i> .,	
		<i>ις</i> , — <i>ποιησις</i>			— <i>πεποιησαι</i> .
		<i>ασιος</i> , — <i>θαυμασιος</i>			— <i>τεθαυμασαι</i> .
		<i>ιμος</i> , — <i>χρησιμος</i>			— <i>κεχρησαι</i> .

* Amplificatives have various terminations. Masculines end in *ας*, as, *παγωνας*, having a great beard, from *παγων*, beard : In *ος* ; as, *αρνις*, a full grown lamb, from *αρς*, a lamb.

Feminines end in *ις* ; as *δαιτις*, a great torch, from *δαις*, a torch. Neuters end in *ων* ; as, *χευμαδιον* a great stone, from *χευμας*, a stone.

In the *Third Person* of the Perfect Passive;
Masc.

into	{	της, as χαρακτης from κεχαραχται.	
		της, — ποιητης — πεποιηται.	
		τικος, — κριτικος — κεκριται.	
		τος, — ακιστος — ηκισται.	
		τως, — κοσμητως — κεκοσμηται.	

Fem.

into	{	τις, as πιστις from πεπισται.	
		τρα, — ορχηστρα — ωρχησται.	
		ρις, — ορχηστρις —	
		τυς, — ορχηστυς —	

Neut.

into	{	τηριον, as ποιηριον from πεποιηται.	
		τρον, — διδακτρον — δεδιδασται.	
		τος, εα, τον, — γραπτως — γεγραπται.	

in the *First Person* of the Perfect Middle,

into	{	εις, as τομευς, from τετομα.	
		η, — επιστολη, — επεστολα.	
		ιον, — λογιον — λολογα.	
		ος, — τονος, — τετονα.	

A few are formed from other Tenses ; as,

λευκος, from the Present λευσσω ;

ταραχη, from the Perfect τεταραχα ;

θηκη, from the First Aorist εθηκα ;

φυγη, from the Second Aorist εφυγον.

ADJECTIVES.

Adjectives of three terminations.

The feminine follows the first declension of nouns ; masculines in ος, the second ; all other masculines, the third.

Sing.	ος. Dual.	Plural.
καλ-ος, η, ον,	N. A. V. καλ-ω, α, ω, G. D. καλ-οιν, αιν, οιν.	N. καλ-οι, αι, α,
καλ-ου, ης, ου,		G. καλ-ων, ων, ων,
καλ-ω, η, ω,		D. καλ-οις, αις, οις,
καλ-ον, ην, ον,		A. καλ-ους, ας, α,
καλ-ε, η, ον.		V. καλ-ει, αι, α.

Adjectives in *ος* pure, and *ρος*, have the feminine in *α* ; as, *αξιος-α-ον*. *μακρος*, -*κρα*, -*κρον*.

Except compounds of *πλος* and adjectives in *εος*, denoting matter and color ; * as, *χρυσος*, *η*, *ον* ; *φονατος*, *η*, *ον* ; also the numeral *ογδοος*.

Sing.	Dual.	Plural.
N. <i>μακρ-ος</i> , <i>α</i> , <i>ον</i> , G. <i>μακρ-ου</i> , <i>α</i> , <i>ου</i> , D. <i>μακρ-ω</i> , <i>α</i> , <i>ω</i> , A. <i>μακρ-ον</i> , <i>αν</i> , <i>ον</i> , V. <i>μακρ-ει</i> , <i>α</i> , <i>ον</i> .	N. A. V. <i>μακρ-ω</i> , <i>α</i> , <i>ω</i> , G. D. <i>μακρ-ων</i> , <i>αιν</i> , <i>ων</i> .	N. <i>μακρ-αι</i> , <i>αι</i> , <i>α</i> , G. <i>μακρ-ων</i> , D. <i>μακρ-οις</i> , <i>αις</i> , <i>οις</i> , A. <i>μακρ-ους</i> , <i>ας</i> , <i>α</i> , V. <i>μακρ-ει</i> , <i>αι</i> , <i>α</i> .

1. Some adjectives of this form are contracted ; as,

χρυσος-ες, *χρυση-η*, *χρυσον-ων*, *δε*.

απλος-ες, *απλη-η*, *απλον-ων*, *δε*.

2. The derivative adjective *σως*, or *σως*, contracted from *παις* or *σους*, is thus declined :

Sing. N. *ο*, *η* *σως*, (*η* *σα*) *το* *σων*.

A. *τον*, *την*, *το*, *σων*.

Plur. N. *οι*, *αι*, *σωι*, (*σφ*, *σοι*) *τα* *σωα*, *σά*.

A. *τους*, *τας*, *σως*, *τα* *σωα*, *σα*.

3. These four, *αλλος*, *τηλικουτος*, *τοσουτος*, and *τοιουτος*, have the neuter in *ο* ; as, *αλλος-η-ο*.

4. Derivatives and Compounds have commonly but two terminations ; as, *ο*, *η* *αθανας*, *το* *αθαναον*.

5. The Attics commonly give but two terminations to adjectives of this form ; as, *ο*, *η* *καλος*, *το* *καλον*.

Sing.	Dual.	Plural.
N. <i>οξ-υς</i> , <i>εια</i> , <i>υ</i> , G. <i>οξ-εος</i> , <i>ειας</i> , <i>εος</i> , D. <i>οξ-ει</i> , <i>ει</i> , <i>εια</i> , <i>ει</i> , <i>ει</i> , A. <i>οξ-υν</i> , <i>ειαν</i> , <i>υ</i> , V. <i>οξ-υ</i> , <i>εια</i> , <i>υ</i> .	N. A. V. <i>οξ-εε</i> , <i>εια</i> , <i>εε</i> . G. D. <i>οξ-εοιν</i> , <i>ειαιν</i> , <i>εοιν</i> .	N. <i>οξ-εες</i> , <i>εις</i> , <i>ειαι</i> , <i>εα</i> , G. <i>οξ-ειων</i> , <i>ειων</i> , <i>εων</i> , D. <i>οξ-εσι</i> , <i>ειαις</i> , <i>εσι</i> , A. <i>οξ-εας</i> , <i>εις</i> , <i>εας</i> , <i>εα</i> , V. <i>οξ-εες</i> , <i>εις</i> , <i>ειαι</i> , <i>εα</i> .

1. The Poets often make the accusative of the masculine and feminine singular in *εα* ; as, *αδεα πορην*, for *αδεαν πορην* ; *ευρεα πονλον*, for *ευρυν πονλον*.

* Except when *ρ* precedes *εος* ; as, *αργυρος*, -*α-ον* ; also, *καρμεος* and *χρονος*.

2. Words belonging to this form, are sometimes used with only two terminations ; as, *Θηλυς ἐρεση*, *Od. s, 467.*

ων.		
Sing.	Dual.	Plural.
N. ἐκ-ων, <i>εσα, ον,</i>	N. A. V.	N. ἐκ-οντες, <i>εσαι, οντα,</i>
G. ἐκ-οντος, <i>εσης, οντος;</i>	ἐκ-οντε, <i>εσα, οντε,</i>	G. ἐκ-οντων, <i>εσων, οντων,</i>
D. ἐκ-οντι, <i>εση, οντι,</i>	G. D.	D. ἐκ-σι, <i>εσαις, σι,</i>
A. ἐκ-οντα, <i>εσαν, ον,</i>	ἐκ-οντοιν, <i>εσαιν, οντοιν.</i>	A. ἐκ-οντας, <i>εσας, οντα,</i>
V. ἐκ-ων, * <i>εσα, ον.</i>		V. ἐκ-οντες, <i>εσαι, οντα.</i>

ας.		
Sing.	Dual.	Plural.
N. κ-ας, <i>ασα, αν,</i>	N. A. V.	N. κ-αντες, <i>ασαι, αντα,</i>
G. κ-αντος, <i>ασης, αντος;</i>	κ-αντε, <i>ασα, αντε,</i>	G. κ-αντων, <i>ασων, αντων,</i>
D. κ-αντι, <i>αση, αντι,</i>	G. D.	D. κ-ασι, <i>ασαις, ασι,</i>
A. κ-αντα, <i>ασαν, αν,</i>	κ-αντοιν, <i>ασαιν, αντοιν.</i>	A. κ-αντας, <i>ασας, αντα,</i>
V. κ-ας, <i>ασα, αν.</i>		V. κ-αντες, <i>ασαι, αντα.</i>

εις.		
Sing.	Dual.	Plural.
N. χαρι-εις, <i>εσσα, εν,</i>	N. A. V.	N. χαρι-εντες, <i>εσσαι, εντα,</i>
G. χαρι-εντος, <i>εσης, εντος;</i>	χαρι-εντε, <i>εσσα,</i>	G. χαρι-εντων, <i>εσων, εντων,</i>
D. χαρι-εντι, <i>εση, εντι,</i>	εντε,	D. χαρι-εσι, <i>εσαις, εσι,</i>
A. χαρι-εντα, <i>εσαν, εν,</i>	G. D.	A. χαρι-εντας, <i>εσας, εντα,</i>
V. { χαρι-εν & } <i>εσσα, εν,</i>	χαρι-εντοιν, <i>εσ-</i>	V. χαρι-εντες, <i>εσσαι, εντα.</i>
{ χαρι-ει, } <i>σαν, εντοιν.</i>		

ης.		ους.	
Sing.		Sing.	
N. τιμ-ης, <i>ησσα, ην,</i>		N. πλακ-ους, <i>εσσα, εν,</i>	
G. τιμ-ητος, <i>ησης, ηντος,</i>		G. πλακ-εντος, <i>εσης, εντος,</i>	
D. τιμ-ηντι, <i>ηση, ηντι,</i>		D. πλακ-εντι, <i>εση, εντι,</i>	
A. τιμ-ηντα, <i>ησαν, ην,</i>		A. πλακ-εντα, <i>εσαν, εν,</i>	
V. { † τιμ-ην, and } <i>ησσα, ην.</i>		V. { † πλακ-εν and } <i>εσσα, εν.</i>	
{ τιμ-η, } <i>ησαν, εντοιν.</i>		{ πλακ-ε, } <i>εσαν, εντοιν.</i>	

* After this form, the participles of the present, 1st Future, and 2d Aorist Active are declined.

† *Τιμης* has, in the vocative case, *τιμην* and *τιμην*, whence we have *τιμην* and *τιμην* in the contracted form.

‡ Contracted from *πλακην* and *πλακοι*, the vocative of *πλακοις*.

Dual.	
N. A. V.	τιμ-ῆντε, ἡσσαι, ῆντα,
G. D.	τιμ-ῆντων, ἡσσαιν, ῆντων.

Plural.	
N.	τιμ-ῆντες, ἡσσαι, ῆντα,
G.	τιμ-ῆντων, ἡσσων, ῆντων,
D.	τιμ-ῆσι, ἡσσαις, ῆσι,
A.	τιμ-ῆντας, ἡσσας, ῆντα,
V.	τιμ-ῆντες, ἡσσαι, ῆντα.

Dual.	
N. A. V.	πλαχ-ῆντε, ἔσσαι, ἔντα,
G. D.	πλαχ-ῆντων, ἔσσαιν, ἔντων.

Plural.	
N.	πλαχ-ῆντες, ἔσσαι, ἔντα,
G.	πλαχ-ῆντων, ἔσσων, ἔντων,
D.	πλαχ-ῆσι, ἔσσαις, ἔσι,
A.	πλαχ-ῆντας, ἔσσας, ἔντα,
V.	πλαχ-ῆντες, ἔσσαι, ἔντα.

EXCEPTIONS.

ας.

Μελας and θαλας borrow their feminine from the obsolete μελαινος and θαλαινος ;

Sing.	Dual.	Plural.
N. μελ-ας, αινα, αν,	N. A. V.	N. μελ-ανες, αιναι, ανα,
G. μελ-ανος, αινης, ανος,	μελ-ανε, αινα, ανε,	G. μελ-ανων, αινων, ανων,
D. μελ-ανι, αινη, ανι,	G. D.	D. μελ-ασι, αιναις, ασι,
A. μελ-ανα, αιναν, αν,	μελ-ανιον, αιναιν,	A. μελ-ανας, αινας, ανα,
V. μελ-αν, αινα, αν.	ανουν.	V. μελ-ανες, αιναι, ανα.

In like manner θαλας.

Μεγας borrows the feminine gender, with most of the masculine and neuter, from the obsolete μεγαλ-ος, η, ον.

Sing.	Dual.	Plural.
N. μεγ-ας, αλη, α,	N. A. V.	N. μεγαλ-οι, αι, α,
G. μεγαλ-ου, ης, ου,	μεγαλ-ω, α, ω,	G. μεγαλ-ων, ων, ων,
D. μεγαλ-ω, η, ι,	G. D.	D. μεγαλ-οις, αις, οις,
A. μεγ-αν, αλην, α,	μεγαλ-οιν, αιν, οιν.	A. μεγαλ-ους, ας, α,
V. μεγ-α, αλη, α.		V. μεγαλ-οι, αι, α.

Πολυς borrows the feminine, and most of the masculine and neuter, from the obsolete πολλ-ος, η, ον.

Sing.	Dual.	Plural.
N. πολ-υς, λη, υ,	N. A. V.	N. πολλ-οι, αι, α,
G. πολ-λου, λης, λου,	πολλ ω, α, ω.	G. πολλ-ων, ων, ων,
D. πολ-λω, λη, λω,	G. D.	D. ωλλ-οις, αις, οις,
A. πολ-υν, λην, υ,	πολλ-οιν, αιν, οιν.	A. πολλ-ους, ας, α,
V. πολ-υ, λη, υ.		V. πολλ-οι, αι, α.

1. πολυς is sometimes declined regularly by the poets, like οξυς ; as, πολ-υς, εια, υ, &c. Iliad A. 559.

2. Πολλος, πολλη, πολλον, is sometimes found regularly declined in all the cases.

TERMINATIONS PECULIAR TO PARTICIPLES.

ων, οὔσα, ουν,	2d Future Active.	} after the 1st and 3d Declensions.
εις, εισα, εν,	1st and 2d Aorist Passive, and 2d Conjugation of Verbs in μι.	
ους, ουσα, ον, 3d	} Conjugation of Verbs in μι.	
υς, υσα, υν, 4th		
ως, υια, ος,	Perfect Active and Middle.	
*ως, ωσα, ως,	Perfect Middle Ionic.	

ων. Sing.
N. τυπ-ων, ἔσα, ἔν,
G. τυπ-ουντος, ἔσσης, εντος,
D. τυπ-ουντι, ἔσση, ἔντι,
A. τυπ-ουνα, ἔσαν, ἔν,
V. τυπ-ων, ἔσα, ἔν.
Dual.
N. A. V. τυπ-ουντε, ἔσα ἔντε,
G. D. τυπ-ουνοι, ἔσαιν, ἔντοι.
Plural
N. τυπ-ουντες, ἔσαι, ἔντα,
G. τυπ-ουντων, ἔσων, ἔντων,
D. τυπ-ουσι, ἔσαις, ἔσι,
A. τυπ-ουντας, ἔσας, ἔντα,
V. τυπ-ουντες, ἔσαι, ἔντα.

ους. Sing.
N. διδ-ους, οὔσα, ον,
G. διδ-οντος, οὔσης, οντος,
D. διδ-οντι, οὔσῃ, οντι,
A. διδ-οντα, οὔσαν, ον,
V. διδ-ους, οὔσα, ον.
Dual.
N. A. V. διδ-οντε, οὔσα, οντε,
G. D. διδ-οντοι, οὔσαιν, οντοι.
Plural
N. διδ-οντες, οὔσαι, οντα,
G. διδ-οντων, οὔσων, οντων,
D. διδ-ουσι, οὔσαις, οὔσι,
A. διδ-οντας, οὔσας, οντα,
V. διδ-οντες, οὔσαι, οντα.

εις. Sing.
N. τυφθ-εις, εισα, εν,
G. τυφθ-εντος, εισης, εντος,
D. τυφθ-εντι, εισῇ, εντι,
A. τυφθ-εντα, εισαν, εν,
V. τυφθ-εις, εισα, εν.
Dual.
N. A. V. τυφθ-εντε, εισα, εντε,
G. D. τυφθ-εντοι, εισαιν, εντοι.
Plural
N. τυφθ-εντες, εισαι, εντα,
G. τυφθ-εντων, εισων, εντων,
D. τυφθ-εσι, εισαις, εσι,
A. τυφθ-εντας, εισας, εντα,
V. τυφθ-εντες, εισαι, εντα.

υς. Sing.
N. ζευγν-υς, υσα, υν,
G. ζευγν-υτος, υσης, υντος,
D. ζευγν-υτι, υσῇ, υντι,
A. ζευγν-υτα, υσαν, υν,
V. ζευγν-υς, υσα, υν.
Dual.
N. A. V. ζευγν-υντε, υσα, υντε,
G. D. ζευγν-υντοι, υσαιν, υντοι.
Plural
N. ζευγν-υντες, υσαι, υντα,
G. ζευγν-υντων, υσων, υντων,
D. ζευγν-υσι, υσαις, υσι,
A. ζευγν-υντας, υσας, υντα,
V. ζευγν-υντες, υσαι, υντα.

*Contracted from α-ως, α-υα, α-ος.

ὤς.	
Sing.	
N. τετυφ-ὤς, υἱα, ὤς,	
G. τετυφ-ὀίος, υἱας, οἷος,	
D. τετυφ-οῖι, υἱα, οῖι,	
A. τετυφ-οῖα, υἱαν, ὤς,	
V. τετυφ-ὤς, υἱα, ὤς.	
Dual.	
N. A. V. τετυφ-οῖε, υἱα, οῖε,	
G. D. τετυφ-οῖοιν, υἱαιν, οῖοιν.	
Plural.	
N. τετυφ-οτες, υἱαι, οῖα,	
G. τετυφ-οῖων, υἱων, οῖων,	
D. τετυφ-οσι, υἱαις, οῖσι,	
A. τετυφ-οῖας, υἱας, οῖα,	
V. τετυφ-ῶτες, υἱαι, οῖα.	

ὦς contracted.	
Sing.	
N. ἐστ-ῶς, ὦσα, ὦς,	
G. ἐστ-ῶτος, ὦσης, ὦτος,	
D. ἐστ-ῶτι, ὦση, ὦτι,	
A. ἐστ-ῶτα, ὦσαν, ὦς,	
V. ἐστ-ῶς, ὦσα. ὦς.	
Dual.	
N. A. V. ἐστ-ῶτε, ὦσα, ὦτε,	
G. D. ἐστ-ῶτοιν, ὦσαιν, ὦτοιν.	
Plural.	
N. ἐστ-ῶτες, ὦσαι, ὦτα,	
G. ἐστ-ῶτων, ὦσων, ὦτων,	
D. ἐστ-ῶσι, ὦσαις, ὦσι,	
A. ἐστ-ῶτας, ὦσας, ὦτα,	
V. ἐστ-ῶτες, ὦσαι, ὦτα.	

Adjectives of two Terminations.

EXAMPLES.

ην.

Sing.		Dual.		Plural.	
M. and F.		M. F. and N.		M. and F.	
N. τερ-ην,		N. A. V. τερ-ενε.		N. τερ-ενες,	N. ενα
G. τερ-ενος,				G. τερ-ενων.	
D. τερ-ενι,		G. D. τερ-ενοιν.		D. τερ-εσι.	
A. τερ-ενα,	εν.			A. τερ-ενας,	ενα.
V. τερ-εν.				V. τερ-ενες,	ενα.

Sing.		Dual.		Plural.	
M. and F.		M. F. and N.		M. and F.	
N. μεγαλητ-ωρ,	ορ.	N. A. V. μεγαλητ-ορε.		N. μεγαλητ-ορες,	N. ορα.
G. μεγαλητ-ορος.				G. μεγαλητ-ορων.	
D. μεγαλητ-ορι.		G. D. μεγαλητ-οροιν.		D. μεγαλητ-ορσι.	
A. μεγαλητ-ορα,	ορ.			A. μεγαλητ-ορας,	ορα.
V. μεγαλητ-ορ.				V. μεγαλητ-ορες,	ορα.

Sing.		Dual.		Plural.	
M. and F.	N.	M. F. and N.	N. A. V.	M. and F.	N.
N. αειν-ας,	av.		N. A. V.	N. αειν-αντες,	αντα.
G. αειν-αντος.			αειν-αντε.	G. αειν-αντων.	
D. αειν-αντι.				D. αειν-ασι.	
A. αειν-αντα,	av.	G. D.		A. αειν-αντας,	αντα.
V. αειν-αν.		αειν-αντων.		V. αειν-αντες,	αντα.

Sing.		Dual.		Plural.	
M. and F.	N.	M. F. and N.	N. A. V.	M. and F.	N.
N. ευχαρ-ις,	α.		N. A. V.	N. ευχαρ-ιτες,	ιτα.
G. ευχαρ-ιτος.			ευχαρ-ιτε.	G. ευχαρ-ιτων.	
D. ευχαρ-ιτι.				D. ευχαρ-ισι.	
A. ευχαρ-ιτα & ιν,	ι.	G. D.		A. ευχαρ-ιτας,	ιτα.
V. ευχαρ-ι.		ευχαρ-ιτιν.		V. ευχαρ-ιτες.	ιτα.

Sing.		Dual.		Plural.	
M. and F.	N.	M. F. and N.	N. A. V.	M. and F.	N.
N. αδαρ-υς,	υ.		N. A. V.	N. αδαρ-υες; υς,	υα.
G. αδαρ-υος.			αδαρ-υε.	G. αδαρ-υων.	
D. αδαρ-υι.				D. αδαρ-υσι.	
A. αδαρ-υν,	υ.	G. D.		A. αδαρ-υας, υς,	υα.
V. αδαρ-υ.		αδαρ-υοιν.		V. αδαρ-υες, υς,	υα.

Sing.		Dual.		Plural.	
M. and F.	N.	M. F. and N.	N. A. V.	M. and F.	N.
N. διπ ους,	ουν.		N. A. V.	N. διπ οδες,	οδα.
G. διπ-οδος.			διπ-οδε.	G. διπ-οδων.	
D. διπ-οδι.				D. διπ-οσι.	
A. διπ οδα & ουν,	ουν.	G. D.		A. διπ-οδας,	οδα.
V. διπ ους & ου,	ουν.	διπ οδοιν.		V. διπ-οδες,	οδα.

* After the substantives of which they are compounded. Thus, ἀνδ-ες, υν; G. -ωνος; D. -ωνι; A. -οντα, -υν. Contracted compounds of nouns of the 2d Declension: thus, ευχ-ες, υν; G. -ε; D. -ει; A. -εν; V. -ε, υν. In the same manner, those of μνη; υς, διμνες, &c.

Sing. M. and F.	N.	ος. Dual. M. F. and N.	Plural. M. and F.	N.
N. ενδοξ-ος,	ον.	N. A. V. ενδοξ-ω.	N. ενδοξ-οι,	α.
G. ενδοξ-ου.			G. ενδοξ-ων.	
D. ενδοξ-ω.			D. ενδοξ-οις.	
A. ενδοξ-ον.		G. D. ενδοξ-ων.	A. ενδοξ-ους,	α.
V. ενδοξ-ε,	ον.		V. ενδοξ-αι,	α.

Sing. M. and F.	N.	ως.* Dual.	Plural M. and F.	N.
N. ευγε-ως,	ων.	N. A. V. ευγε-ω.	N. ευγε-ω.	
G. ευγε-ω.			G. ευγε-ων.	
D. ευγε-ω.			D. ευγε-ως.	
A. ευγε-ων.		G. D. ευγε-ων.	A. ευγε-ως,	ω.
V. ευγε-ως,	ων.		V. ευγε-ω.	

Sing. M. and F.	N.	ης. Dual.	Plural. M. and F.	N.
N. αληθ-ης,	ες.	N. A. V. αληθ-ες, η.	N. αληθ-εις, εις, εα, η.	
G. αληθ-εος,	ης.		G. αληθ-εων,	ων.
D. αληθ-ει,	ει.		D. αληθ-εσι.	
A. αληθ-εα, η,	ες.	G. D. αληθ-εοιν, οιν.	A. αληθ-εας, εις, εα, η.	
V. αληθ-ε.			V. αληθ-εις, εις, εα, η.	

Sing. M. and F.	N.	ων. Dual.	Plural. M. and F.	N.
N. γειτ-ων,	ον.	N. A. V. γειτ-ονε.	N. γειτ-ονες,	ονα.
G. γειτ-ονος.			G. γειτ-ονων.	
D. γειτ-ονι.			D. γειτ-οσι.	
A. γειτ-ονα,	ον.	G. D. γειτ-ονοιν.	A. γειτ-ονας,	ονα.
V. γειτ-ον.			V. γειτ-ονε,	ονα.

Comparatives in *ων* are declined like *γειτων*, except in the accusative singular, and the nominative, accusative and vocative plural.

* The Compounds of *σπας*, *γελως*, sometimes those of *κερας*, after the 3d Declension. *φυσω-ας*, *ως*; G. -ωνος; D. -ων; A. -ωνα, *ων*.

M.	F.	N.
Sing.		
N. μειζ-ων,		μειζ-ον.
G. μειζ-ονος.		
D. μειζ-ονι.		
A. μειζ-ονα μειζ-δα μειζ-ω,		μειζ-ον.
V. μειζ-ον.		

Dual.

N. A. V. μειζ-ονε.
G. D. μειζ-ονοιν.

Plural.

N. μειζ-ονες μειζ-οες μειζ-ους, μειζ-ονα μειζ-οα μειζ-ω.
G. μειζ-ονων.
D. μειζ-οσι.
A. μειζ-ονας μειζ-οας μειζ-ες, μειζ-ονα μειζ-οα μειζ-ω.
V. μειζ-ονες μειζ-οες μειζ-ες, μειζ-ονα μειζ-οα μειζ-ω.

Some *Substantives* are contracted like μειζ-ων; as Απολλων, Acc. Απολλωνα, Απολλωα, Απολλω.

Adjectives of two terminations are sometimes declined with three by the Poets; as, ερημ-ος, -η, -ον. There are a few which commonly take a distinct termination in the feminine; as, τερ-ην, -σινα, εν, αιωνι-ος, -α, -ον.

Compounds in ης, and especially those in της, have only one ending; as, νεφεληγερτης, &c. In the Æolic and Doric dialects, they end in τα; as, νεφεληγερετα.

Adjectives of one termination.

These are mostly of the common gender, wanting the neuter. They are, 1. Adjectives compounded with substantives which remain unchanged; as πολυχαιρ, &c. 2. Those derived from πατηρ and μητηρ, as πατωρ, &c. 3. Adjectives in ης-ητος, ως-ωτος, ας-αδος, & and †. All these take the form of the third declension of Nouns. 4. Adjectives in ης, and ας, which take the form of the first declension of Nouns, as εθελοντης-ς: these are all masculine.

Comparison of Adjectives.

Comparison is made in *τερος*, *ταλος*, or *ων*.

1. The comparative and superlative are formed by adding *τερος* and *ταλος* to the positive

μακαρ, *μακαρ-τερος*, *μακαρ-ταλος*.

απλῶς, *απλῶς-τερος*, *απλῶς-ταλος*.

-ος drops *ς*; as, *μακρος*, *μακρο-τερος*, *μακρο-ταλος*; and penult is short, changes *ο* into *ω*; * as *σοφος*, *σοφω-τερος*, *σοφω-ταλος*.

When the penult is doubtful, i. e. either long or short, may have *ο* or *ω*; as, *ικανος*, *ικανότερος*, *ικανότατος*, or *ικανωτάτος*.

-εις is changed into *ες*; as, *χαριεις*, *χαριες-τερος*, *χαριες-ταλος*.

-ας, -ης, and -υς, add *τερος* and *ταλος* to the neuter.

μελας, *μελαν-τερος*, *μελαν-ταλος*.

ευρυς, *ευρυ-τερος*, *ευρυ-ταλος*.

-ων and -ην to the nominative plural; as,

σωφρων, *σωφρωνες-τερος*, *σωφρωνες-ταλος*.

τερην, *τερηνες-τερος*, *τερηνες-ταλος*.

-ξ turns -ες of the nominative plural into *ιστερος*, *ιστα*.

βλαξ, *βλακες*, *βλακ-ιστερος*, *βλακ-ισταλος*.

The Attics compare many adjectives by *ιστερος*, *αιτερος*, *αιτατος*; *εστερος*, *εστατος*; the last in common Ionic; as,

λαλος, *λαλιστερος*, *λαλιστατος*.

φιλος, *φιλαιτερος*, *φιλαιτατος*.

αφθονος, *αφθονεστερος*, *αφθονεστατος*.

II. Some adjectives have the comparative in *ων* and *ισλος*; as, *ήδυσ*, *ήδιων*, *ήδισλος*.

1. Some adjectives in *ος*, derived from substantive, form the comparison in *ων* and *ισλος*, formed from the word; as,

καλος, (from *καλλος-εος*,) *καλλων*, *καλλισλος*.

εχθρος, (from *εχθος-εος*,) *εχθιων*, *εχθισλος*.

οικλος, (from *οικλος-ου*,) *οιχλιων*, *οιχλίσλος*.

αισχρος, (from *αισχρος-εος*,) *αισχιων*, *αισχίςλος*.

* Else four short vowels would come together. To avoid this Homer sometimes lengthens a short one.

μακρος, (from μηκος-εος,) μηκιων, μηκιστος.

So, μικρος, (from the verb μιω, ob.) μειων, μειστος.

χερς (ob.) χειρων, χειριστος.

Some adjectives in ος have a double comparison ; as,

κακος,	{	κακιων,	κακιστος,
	{	κακωτερος,	κακωτατος.
φιλος,	{	φιλιων,	φιλιστος,
	{	φιλιτερος*,	φιλιτατος.

2. Some adjectives in υς are compared in both ways ; as,

βραδυς,	{	βραδυτερος,	βραδυτατος,
	{	βραδιων,	βραδιστος.
ωκυς,	{	ωκυτερος,	ωκυτατος,
	{	ωκιων,	ωκιστος.

3. The termination ιων, with the preceding consonant, is often changed into σσων, and by the Attics into ττων ; as,

βραδυς,	{	βραδιων,	{	βραδιστος.
	{	βρασσων,		
ταχυς,	{	ταχιων,†	{	ταχιστος.
	{	θασσων,		
	{	θαττων, A.		
ελαχυς,	{	ελασσων,‡	{	ελαχιστος.
	{	ησσων,§		
κρατυς	{	κρεισσων,	{	κρατιστος.
	{	κρεττων, A.		
μεγας	{	μειζων,	{	μεγιστος.
	{	μεζων, I.		

μεγας, as from μεγαυς, makes regularly μεγαιων, μεγαιστος. By the rule, μεγαιων becomes μεσσων, and, changing σσ into ζ, (see page 4,) μεζων, which was lengthened into μειζων ; so, ολυγος, (ολυγιων, ολισσων,) ολιζων, ολιγιστος.

4. A letter is sometimes dropped in comparison ; as,

ξαιδιος, ξαιων, ξαιστος,	}	for ξαιδιων, ξαιδιστος.
ξαιων ξαιστος,		
φιλος, φιλιτερος, φιλιτατος, for φιλοτερος, φιλοτατος.		

* For φιλοτερος, φιλοτατος.

† ταχιων became θαχιων by transposition of the breathing ; (Vide Metathesis, page 6,) and thence θασσων.

‡ For ελαχιων.

§ For ηκων, from obsolete ηκυς.

|| For κρατιων, changed into κρασσων, and κρεσσων, and lengthened into κρεισσων.

Comparison of Adjectives.

παλαιος,	παλαιωτερος,	παλαιωτατος, for
	παλαιωσιτερος,	παλαιωσιτατος.
Θερμος,	Θερμωτερος,	Θερμωτατος, for
	Θερμωσιτερος,	Θερμωσιτατος.
πολυς,	πλησιων and πλεων,	πλειστος, for
	π πολλων,	πολιστος.

One is irregular in the comparative ;
αγαθος, αμεινων, αγαθωτατος.

Comparisons from the Comparative Degree.

καλλιων,	καλλιωτερος.	βαων,	{ βαοτερον,	Ion.
λωων,	λωιτερος.		{ βηιτερον.	
μειων,	μειοτερος.	χειρων,	χειροτερον.	
προτερος,	προτεραιτερος.	χερειων,	χεραιοτερον.	

From the Superlative.

χειριστος, χειριστατη ; κυδιστος, κυδιστατος ; ελαχιστος, ελαχιστατος ; πρωτος, πρωτιστος.

From Substantives.

βασιλευς,	βασιλευτερος,	βασιλευτατος	βηγος,	βηγιων,	βηγιστος.
θεος,	θεωτερος,		κερδος,	κερδιων,	κερδιστος.
φωρ,	φωριτερος,	φωριτατος.	κυδος,	κυδιων,	κυδιστος.
κλεπιης,	κλεπιστερος,	κλεπιστατος.	αρης,	αριων,	αριστος.
κραμβης,	κραμβοτερος,	κραμβοτατος.	χειρ,	χειρων,	{ χειριστος.
πληκτις,	πληκτιστερος,	πληκτιστατος.	χερειων,		
ποιης,	ποιστερος,	ποιστατος.			

From a Pronoun.

αυτος, ————— αυτωτατος.

From Verbs.

βελωμαι,	{ βελτερος,	{ βελτιστος.*	{ φερω, φερτερος,	{ φερτατος.
	{ βελτιων,			
λω,	λωων, λωων,	λωιστος.		
				{ φερτιστος.

From a Participle.

εββλημενος, εββλημενωτερος, εββλημενωστατος.

*Others form these comparisons from βελος, a weapon.

From Adverbs.

ανω,	ανωτερος,	ανωτατος.	προσ,	προσωτερος,	προσωτατος.
κατω,	κατωτερος,	κατωτατος.	εγγυς,	εγγυτερος,	εγγυτατος.
αφω,	αφωτερος,	αφωτατος.	εγγυων,	εγγυωων,	εγγυωωων.
ενδο,	ενδοτερος,	ενδοτατος.	οπισω,	οπιστερος,	οπισωτατος.
εσω,	εσωτερος,	εσωτατος.	πορρω,	πορρωτερος,	πορρωτατος.
εξω,	εξωτερος,	εξωτατος.	πρωι,	πρωιωτερος,	πρωιωτατος.
παρος,	παροτερος,	παροτατος.	υψι,	υψιωτερος,	υψιωτατος.

From Prepositions.

επερ, υπερερος, υπερερατος by Syncope υπατος.

υπο, υποτερος, υποτατος.

προ, προτερος, προτατος, Syn. προατος, by Contract πρωτας.

NUMERALS.

The Greeks used the letters of the alphabet to denote numbers, taking α for one, ι for ten, and ρ for a hundred. But their letters being only twenty-four, they introduced three other characters ; Vau, Ϛ, 6 ; Cophe, Ϙ, 90 ; Sanpi, ϙ, 900. Thousands were denoted by the same letters with a stroke under them ; as, α, 1000.

α, 1.	ι, 10.	ρ, 100.	α, 1000.	ια, 11.
β, 2.	κ, 20.	σ, 200.	β, 2000.	ιβ, 12.
γ, 3.	λ, 30.	τ, 300.	γ, 3000.	ιγ, 13.
δ, 4.	μ, 40.	υ, 400.	δ, 4000.	ιδ, 14.
ε, 5.	ν, 50.	φ, 500.	ε, 5000.	ιε, 15.
ς, 6.	ξ, 60.	χ, 600.	ς, 6000.	ις, 16.
ζ, 7.	ο, 70.	ψ, 700.	ζ, 7000.	ιζ, 17.
η, 8.	π, 80.	ω, 800.	η, 8000.	ιη, 18.
θ, 9.	Ϙ, 90.	ϙ, 900.	θ, 9000.	ιθ, 19.

1. When letters are used to denote numbers, an oblique stroke is drawn over them ; as, α, 1 ; β', 2.

2. The first letter in the name of a number, was sometimes put for that number ; as, I for ια, from μια, one ; II, from πεντε, five ; Δ. from δεκα, ten ; H, from HEKATON, one hundred ; X, from Χίλιοι, a thousand ; M, from Μυριοι, ten thousand.

Letters thus used, except Π , may be placed together to amount of four, to express numbers; as, IIII , 4; $\Delta\Delta\text{II}$, 2 HH , 200; $\Delta\Delta\Delta\Delta$, 40; MMMM , 40,000. These letters when inclosed within a Π , were multiplied by five, $\pi\epsilon\nu\tau\epsilon$; Π , 50.

3. Each letter may denote a number, according to its place in the alphabet; α s, α , 1; β , 2; γ , 3; and so on to ω , 24.

Cardinal Numbers.

εἰς,	one.
δύο,	two.
τρεῖς,	three.
τεσσαρες,	four.
πεντε,	five.
ἕξ,	six.
ἑπτα,	seven.
οκτω,	eight.
εννεα,	nine.
δεκα,	ten.
ενδεκα,	eleven.
δωδεκα,	twelve.
δεκατρεῖς,	thirteen.
δεκατεσσαρες,	fourteen.
δεκαπεντε,	fifteen.
δεκαεξ,	sixteen.
δεκαεπτα,	seventeen.
δεκαοκτω,	eighteen.
δεκαεννεα,	nineteen.
εικοσι,	twenty.
εικοσι εἰς, &c.	twenty-one, &c.
τριακοντα,	thirty.
τεσσαρακοντα,	forty.
πεντηκοντα,	fifty.
ἑξηκοντα,	sixty.
ἑβδομηκοντα,	seventy.
ογδοηκοντα,	eighty.
εννενηκοντα,	ninety.
εκατον,	a hundred.
διακοσι-οι, -αι, -α,	two hundred.
χιλι-οι, -αι, -α,	a thousand.
μυρι-οι, -αι, -α,	ten thousand.
εκατονταχισμυρι -οι, -αι, -α,	} a million.

Ordinal Numbers.

πρωτος,	first.
δευτερος,	second.
τριτος,	third.
τεταρτος,	fourth.
πεμπτος,	fifth.
ἕκτος,	sixth.
ἑβδομος,	seventh.
ογδοος,	eighth.
εννατος,	ninth.
δεκατος,	tenth.
ενδεκατος,	eleventh.
δωδεκατος,	twelfth.
τρισκακεκατος,	thirteenth.
τεσσαρεσκακεκατος,	fourteenth.
πεντεκακεκατος,	fifteenth.
ἕξκακεκατος,	sixteenth.
ἑπτακακεκατος,	seventeenth.
οκτωκακεκατος,	eighteenth.
εννεακακεκατος,	nineteenth.
εικοστος,	twentieth.
εικοστος. πρωτος &c.	twenty-first, &c.
τριακοστος,	thirtieth.
τεσσαρακοστος,	fortieth.
πεντηκοστος,	fiftieth.
ἑξηκοστος,	sixtieth.
ἑβδομηκοστος,	seventieth.
ογδοηκοστος,	eightieth.
εννενηκοστος,	nintieth.
εκατοστος,	a hundredth.
διακοσιοστος,	two hundred
χιλιοστος,	a thousandth
μυριοστος,	ten thousand
εκατονταχισμυρι- οστος,	} a millionth

All the cardinal numbers, from *τεσσαρες*, four, to *ἑκατόν*, hundred, are undeclined : all above a hundred are declined ; as, *διακοσί-οι, αι, -α*, two hundred.

All ordinal numbers are adjectives of three endings, and regularly declined, like *καλ-ος, -η, -ον*, or *αξι-ος, -α, -ον*.

Examples of the Declension of εἷς, one ; δυο, two ; τρεις, three ; τεσσαρες, four.

Sing.						
M.	F.	N.	{	M.	F.	N.
N. εἷς, μια, ἐν,				οὐδεις, ουδεμια, ουδεν,* &c.		
G. ἑνός, μιας, ἑνός,				μηδεις, μηδεμια, μηδεν, &c.		
D. ἐνι, μι, ἐνι,						
A. ἐνα, μιαν, ἐν.						

Dual.		Plur.	Plur.	
			M. & F.	N.
N. }	δυο and δυω,†	N. —	N. τρεῖς, τρια,	
A. }		G. δυν, G. τριων,		
G. }	δουιν and δυειν*	D. δυσι,	D. τρισι,	
D. }		A. —	A. τρεῖς, τρια.	

Plur.		
M.	F.	N.
N. τεσσαρες, τεσσαρα,		
G. τεσσαρων,		
D. τεσσαρσι,		
A. τεσσαρας, τεσσαρα.		

1. Οὐδεις and μηδεις are sometimes resolved into their component parts, for the sake of greater strength ; as, *εἰς ὃν ὕφ' ἑνός των πωποσε ανθρωπων κρατηθεντες*, *having been overpowered by not one of those who then lived.* Xen. Hel. V. 41.

* *υδεις, υδεις ; μηδεις, μηδεις, μηδισι, &c.* sometimes occur.—From *εἷς*, one, is formed *ἑτερος*, the other (of two ;) and from *δυο*, *μυδις*, *υδεντος*, *μηδεντος*, neither (of two,) by rejecting *ε* as well as *ι*.

† *δυο* is sometimes an indeclinable ; Od. *κ*, 515 ; Ib. *γ*, 407.

2. Instead of *δυο* and *δυοιν*, Homer often uses *δοιοι*, *δοιοις*, derived from *δοιος*.

3. When two numbers are united, the least is comm placed first with *και* between them ; as, *πέντε και δέκα* ; if larger precede, the *και* is omitted ; as, *δεκαπέντε*. When 1 numbers are united, the largest are placed first, with *κα* tween them ; as, *νῆας ἑκατον και εικοσι και ἑπτα*.

Οκτω and *εννῆα* are rarely or never thus united with numbers : As in Latin *duodeviginti* is 18, so in Greek, (*α* participle of the verb *δῶ*) *εβασίλευσε δυοιν δεοντα τῆσδαρα ἑπτα*, he reigned 38 years.

4. In expressing a *mixed* number whose fractional part 1-2 (as 6 1-2) an *ordinal*, next greater than the whole num was prefixed in the *singular* to the coin, weight, &c. wit between them ; as, *εβδομον ημιταλαντον*, 6 1-2 *talents* ; *ημιδραχμον*, 2 1-2 *drachmæ*. When the *cardinal* number prefixed in the plural, the sense was different ; as, *τρια η λαντα*, three half talents, or a talent and a half.

PRONOUNS.

Pronouns are divided into—

1. Personal. εγω, I ; συ, thou ; ου, * of him.	ἡμετέρ-ος, α, ον, our ; ὑμετέρ-ος, α, ον, your ; σφ-ος, η, ον, } the σφετέρ-ος, α, ον, }
2. Possessive. ε-μος, η, ον, my ; σος, ση, σου, thy ; ός, or ε-ος, η, ον, his ; κατέρ-ος, α, ον, our, of us two ; σφωτέρ-ος, α, ον, your of you two ;	3. Relative. ὅς, ἡ, ὅ, who ; 4. Demonstrative ταυτος, η, ο, he, she, ἐκειν-ος, η, ο, that ; οὗτος, αὕτη, τουτο, this.

* In prose this pronoun is commonly used by the Attic writer reciprocal sense.

† *Ος* is frequently used in the sense of *αυτος*, as *ἦ δὲ ὁς*, "said he"

† *Αυτος* in the oblique cases signifies ; "he" but in the nomin "he himself," *ipse*. *Ο αυτος* denotes "the same."

5. Reciprocal.
 εμαυτου, of myself;
 σεαυτου, of thyself;
 εαυτου, of himself;

αλληλων, of one another.

6. Indefinite.

*τις, τι, any;

δεινα, some one.

Sing.	Dual.	Plur.
N. εγω,		N. ημεις,
G. εμου or μου,	N. A. νωϊ, νω,	G. ημων,
D. εμοι or μοι,		D. ημιν,
A. εμε or με.	G. D. νωϊν, νων.	A. ημας.

Sing.	Dual.	Plur.
N. συ,		N. υμεις,
G. σου,	N. A. σφωϊ, σφω,	G. υμων,
D. σοι,		D. υμιν,
A. σε.	G. D. σφωϊν, σφων.	A. υμας.

Sing.	Dual.	Plur.
N. —		N. σφεις,
G. ου,	N. A. σφωε, σφε,	G. σφων,
D. οι,		D. σφισι,
A. ε.	G. D. σφωϊν, σφιν.	A. σφας.

Sing.	Dual.	Plur.
N. ος, η, ο,		N. οι, αι, α,
G. ου, ης, ου,	N. A. ω, α, ω,	G. ων, ων, ων,
D. ω, η, ω,		D. οις, αις, οις,
A. ον, ην, ο.	G. D. οιν, αιν, οιν.	A. ους, ας, α.

αυτος and εκεινος are declined like ος, η, ο.

ουτος, αυτη, τουτο, is compounded of the article ο and αυτος. It is declined, and prefixes τ, like the article; thus :

* τις is frequently an interrogative.

	Sing.	
N. <i>ὅυλος,</i>	<i>ἄυλη,</i>	<i>τουλο,</i>
G. <i>τουλου,</i>	<i>ταυλης,</i>	<i>τουλου,</i>
D. <i>τουτω,</i>	<i>ταυλη,</i>	<i>τουλω,</i>
A. <i>τουτον,</i>	<i>ταυλην,</i>	<i>τουλο.</i>
	Dual.	
N. A. <i>τουτω,</i>	<i>ταυλα,</i>	<i>τουτω,</i>
G. D. <i>τουτων,</i>	<i>ταυλαιν,</i>	<i>τουλων.</i>
	Plural.	
N. <i>ὅυλοι,</i>	<i>ἄυλαι,</i>	<i>ταυλα,</i>
G. <i>τουλων,</i>	<i>ταυλων,</i>	<i>τουλων,</i>
D. <i>τουλοις,</i>	<i>ταυλαις,</i>	<i>τουλοις,</i>
A. <i>τουλους,</i>	<i>ταυλας,</i>	<i>ταυλα.</i>

1. In the same manner are declined *τοιᾶτος, τηλικᾶτος, τοσᾶτος.*

2. In the Attic writers, the demonstratives *ὅυτος* and *ἐκεῖνος* often assume *ι*, to indicate more forcibly; as, *ὅυτοσι, ἄυληϊ, τουλουϊ, ταυλησι, &c.* *α* and *ο* are dropped before the *ι*; *τουσι* for *τουτοῖ*; *εκεινι* for *εκεινοῖ*.

From the Personal Pronouns and *αυλος* compounded* *εμαυλου, σεαυτου, εαυτου.*

Sing	
N. _____	
G. <i>εαυτου, εαυτης, εαυτου,</i>	
D. <i>εαυτω, εαυτη, εαυτω,</i>	
A. <i>εαυτον, εαυτην, εαυτο.</i>	
Plural.	
N. _____	
G. <i>εαυτων, εαυτων, εαυτων,</i>	
D. <i>εαυτοις, εαυταις, εαυτοις,</i>	
A. <i>εαυτους, εαυτας, εαυτα.</i>	

Plural.	
N. _____	
G. <i>αλληλων, -ων, -ων,</i>	
D. <i>αλληλων, -αις, -αις,</i>	
A. <i>αλληλων, -ας, -ας.</i>	

*Homer never uses these reciprocals, but *εμε αυτον, σε αυτον, and ι αυτον, &c.*

They have no nominative, because a reciprocity of action is exerted on the agent.

αυτου is often found by Crasis for *εαυτου* and *σεαυτου* for *σεαυτου*. used by the Attics in the three Persons.

In like manner are declined *εμαυτε* and *σεαυτε* in the *singular* number only.

Sing.	Dual.	Plur.
1. <i>τις, τι,</i>		N. <i>τινες, τινα,</i>
2. <i>τινος,</i>	N. A. <i>τινε,</i>	G. <i>τινῶν,</i>
3. <i>τινι,</i>		D. <i>τισι,</i>
4. <i>τινα, τι.</i>	G. D. <i>τινοῖν.</i>	A. <i>τινας, τινα.*</i>

1. The Attics use *τε* for *τινος*, *τω* for *τινι*, and *τον* for *τινα* : in composition, *δτε*, *δτω* from *δστις* ; *ἀττα* for *ἀτινα*.

2. *τις*, as an interrogative, has the responsive *οστις* ; as, *στρεπο εποιησε* ; Who did this ? *ουκ οίδα δστις*, I know not who.

3. Anciently, there was another interrogative pronoun, viz. *ος, πη, πο, where* ? or *in what place* ? and its responsive, *ρος, δπη, δπο, there*, or *in that place*. They are now used as adverbs, in the genitive and dative singular only. From them are formed, in the comparative, *ποτερ-ος, -α, -ον, which one of two* ?) and its responsive *δπολερος*. From them also are derived many adjectives and adverbs now in use †

* *ος* and *τις* are often joined, and signify *whoever* ; thus, *ὅστις, ἡτις, τι, &c.*

† Among the pronouns are ranked the gentile adjectives, derived from *δαπνῶν, the soil*, and a substantive pronoun ; viz. *ἡμεδαπ-ος, -η, -ον, of our country or people* ; *ὑμεδαπ-ος, -η, -ον, of your country or people* ; *ὠδαπ-ος, -η, -ον, of what country or people*.

From the neuter of the article, relative *ὅς*, interrogative *πός*, and its responsive *ὅπος*, are derived other adjectives much in use ; as,

Article.

το, the.

τοῖος, of the kind.

τοσός, of the number.

τηλικός, of the size.

Relative.

ὅ, which.

οῖος, of which kind.

ὀσός, of which number.

ήλικός, of which size.

Interrogative.

πός, what.

ποῖος, of what kind.

ποσός, of what number.

πηλικός, of what size.

Responsive.

ὅπο, that.

ὀποῖος, of that kind.

ὀποσός, of that number.

ὀπηλικός, of that size.

From these and *οὗτος* are derived *τοιῶτος, τοιαυτη, τοῖωτο, of this kind* ; *σῆτος, of this number* ; *τηλικαυτος, of this size*.

Sing.

N. ὁ, ἡ, το, δεινα, or δεις.

G. τῷ, τῆς, τῷ, δειναῖος, or δεινός.

D. τῷ, τῇ, τῷ, δεινατι, or δεινι.

A. τον, την, το, δεινα.

Δεινα is sometimes undeclined. Aris. Thes. 622.

VERBS.
Verbs are Active, Neuter, Deponent.

Active Verbs may be divided into Transitive and Intransitive. An *Active-transitive* verb denotes an action which passes from the agent on to some object ; as, *τυπτω τον Ιωαννην*, I beat John. An *Active-intransitive* verb denotes an action which has no effect on any thing beyond the agent himself ; as, *ἵππος τρεχει*, the horse runs. What are commonly called Neuter verbs are really *intransitives*, because the effect is confined within the object. Those only, which denote mere state of existence without action, as *to be*, &c. are properly *Neuter* ; though the name is more commonly applied to all intransitive verbs.

Active transitive verbs have three voices :

The active, which denotes an action that passes from an agent on to an object ; as, *τυπλω τον ανθρωπον*, I beat the man.

The Middle, which denotes *reflected* action, or when the agent does *to himself*, or *in his own* concerns ; as, *τυπλω*, I beat myself ; *αυσασθαι υδωρ*, to draw water for oneself.

The Passive, which denotes the receiving of an action from some agent ; as, *τυπλομαι*, I am beaten, (sc. *υπο τινος*, by some one.)

Neuter verbs have generally the form of the Active, though the tenses are often taken from *the middle*, or *passive*, with a uniform intransitive signification ; as, *θυνησκω*, *θυνησκομαι*, to die.

Deponent verbs have the form of the middle, though the tenses are taken from the passive, and a neuter or active meaning ; as, *δεχεσθαι*, to receive ; *γινομαι*, to be.

On the Middle Voice.

There are many words in every language, which denote peculiarly what we do *to* ourselves, or *for* ourselves. Such in English are the words, to *receive*, *accept*, *hire* ; to *sit* which is to *seat oneself* ; to *lie*, which is, to *lay oneself down* ; to *rise*, which is, to *raise oneself up*. Such words have, in English, no peculiar form, and do not therefore, demand a separate discussion. But in Greek, they differ in *form* as well as meaning. These are called *Middle verbs*, or are said to be in the *middle voice*.

Μισθω, in the active, signifies *to let* ; μισθοομαι, in the middle signifies *to procure that another let to oneself* ; i. e. *to hire* ; and in this instance the English verb *to hire* has no less the middle signification than the Greek μισθοομαι.

Κυλινδεῖν τὴν σφαῖραν is *to roll the ball* ; in the middle, ἡ σφαῖρα κυλινδεῖται the ball rolls itself, or simply the ball rolls ; in the passive, ἡ σφαῖρα κυλινδεῖται, the ball is rolled.

The Middle Voice denotes,

I. Operation on ourselves *external* ; as, φυλατῆσθαι, to guard oneself, or beware—Collectanea, Græca Minora, page 60 ; * τραπῆσθαι, to turn oneself, page 36 ; μιμῆσθαι, to make oneself like, 53 ; παρασκευάζεσθαι, to prepare oneself, 66 ; προκατακλινεσθαι, to seat oneself above, 49 ; φαίνεσθαι, to show oneself, to appear 68 ; λασασθαι, to wash oneself, to bathe ; ἰσταναι, active, is, to set up ; ἰσθασθαι, to set up oneself, or to stand ; επικαθεζεσθαι, to seat oneself, 13.

2. Operation on ourselves, *internal* ; as φοβῆσθαι, to make oneself afraid, to fear ; from φοβέω, to terrify, 37. λυπείσθαι, to afflict oneself, to mourn ; from λυπέω, to afflict, 10, 12, 43. πείθω is, to persuade ; πείθεσθαι, to persuade oneself, to believe, to trust, to obey.

3. Operation of a *mixed nature* ; as, ἀπεχεσθαι, to restrain oneself, to abstain, 71. ἀπαλλατῆσθαι, to take themselves over, to revolt, 58. εὐωχεῖσθαι, to feast themselves, 55. κοιμᾶσθαι, to cause themselves to sleep, to sleep ; from κοιμάω, to cause to sleep, 16, 107. περιπλεχόμενων, binding themselves about, 17. παμοσάμην, I bound myself by an oath, 35. διδασθαι τεχνην, to give oneself to learn an art, to learn an art.

* For the sake of the younger student, examples are taken from the Collectanea Græca Minora, second American edition ; a book in the hands of every one.

II. The middle denotes what we do *for* ourselves. λυεῖν τινα is, to release any one ; but when Chryses is said to come, λυσομενος την θυγατρα, it is for the gratification of his parental feelings.

πολεμον ποιησαι is, to make war ; πολεμον ποιησασθαι, to make war in self-defence.

λεξαμενος, choosing for yourself, 12, 31 ; οναιμην, I should make gain to myself, 32 ; αρυσαμενος, drawing for oneself, 38 ; οικοδομεισθαι, to build for oneself, 41 ; αιτεισθαι, to ask for oneself, 66 ; τιμωρησασθαι, to avenge oneself, 6 ; κομιζειν, to bear or take ; κομιζεσθαι, to take to oneself, to receive, &c.

To this class may be referred many verbs of washing, dressing, &c. A woman puts on, or looses her girdle, the verb is middle : she puts the girdle on to another, the active is used. A man washes his own hands, the middle is used : his servant washes them, the active.

III. The middle is used to express what we do *within* or *among* ourselves ; as, κατηριθμησω, you was counting up with yourself, 43 ; ποιεισθαι, to make between them, 12 ; ενειμαντο, they divided between themselves ; λογισωμεθα, let us have a reckoning between ourselves, 43.

Verbs of contending, disputing, fighting, &c. have generally a reference to both parties, and are therefore put in the middle ; as, μαχεσθαι, *pugnare inter se*. When the active of these verbs is used, the reference is to one of the parties ; as, πολεμειν, to make an attack.

IV. The middle is used to denote that which we cause to be done for us ; as, χειρασθαι, to get oneself shaved. εγγαφεισθαι, to get oneself enrolled. χρησαι is, to lend ; χρησασθαι, to procure something to be lent to oneself, to borrow, to use.

The active has sometimes the signification of the middle, the reciprocals εμαυτον, σεαυτον, &c. being understood ; as, ισταναι, (supp. εμαυτον.) to present myself, 55.

The passive has sometimes the signification of the middle, especially in the aorists ; as, φηναι, to appear ; εκρυβη, he hid himself, 8, 16 ; αλλαγεις, you change yourself, 52 ; κοιμηθησαν, they slept, 72. In such instances, the person indicated by the nominative case, is likewise the cause of the action ; so that he is at once the agent and the person acted upon, or, in other words, he acts on himself. εφανε, was showed, i. e. by himself. αλλαγεις, you were changed, i. e. by yourself,

or, you changed yourself ; *ἐκοιμήθησαν*, were made to sleep by themselves, i. e. they went to sleep, or slept.

The passive has likewise sometimes the signification of the active, and the active that of the passive ; especially in the perfect and aorists, among the Attics ; as, *ἐάλωκε*, had been taken ; *ἠρασθης*, you loved ; *πρωτοποιημενος*, he who made.

The proper signification of the middle is most evident in the aorists ; the future *middle* has commonly an active meaning, though sometimes a passive.

What is called the perfect middle (more properly 2d perfect active) never has the signification of the middle verb.

Moods.

The moods are five ; *indicative, imperative, optative, subjunctive, and infinitive.*

The indicative, in Greek, represents a thing as actually existing or occurring ; and not as dependent on the ideas and feelings of the speaker. It is therefore frequently used where the subjunctive is employed in Latin or English.

The optative and subjunctive represent an action not in its actual relations, but rather in reference to the ideas and feelings of the speaker. The subjunctive does this more *determinately* than the optative ; the leading idea of the optative is *desire, uncertainty, possibility, hesitation, modesty*. In independent propositions the optative,

1. Expresses a wish or prayer ; as, *μη γένοιτο*, may it not be ; *ἦδὲως ἀν θεασάμην*, I should like to see.

2. In connexion with *αν*, it denotes doubt, conjecture, possibility, inclination to a thing but no decision respecting it ; as, *τινες ἀν εἰεν νομεις*, they were, perhaps, Shepherds ; *κοισθης*, ye may possibly come.

3. It expresses a definite assertion with politeness or modesty ; as, *ἐκστει ἀν κρυψαίμι*, I will (would) no longer conceal it from you.

4. Sometimes it is used for the imperative to convey a command or request in milder terms ; as, *χωροις εἰδω*, go (you may go) in. This softened mode of command is common in English.

5. It is sometimes used for the indicative, giving an air of indeterminateness to the *circumstances* of an action which is determinate in itself ; as, *των νεων ὡς καταδυσειαν*, the ships which they may (or might) have sunk. This form is very

common in English: "bring all the books which you *may have with you*" i. e. "all which it *may be the fact* that you have," or more directly, "all you have."

6. It is often used for the potential mood denoting power or volition; as, *οὐκ ἂν δὴ μὲνειας αὐτόν*; could you not withstand him? *ἐθέλησεν ἂν*; would he be willing?

In secondary propositions, or members of a sentence *dependent* on some other member,

1. When the verb in the *primary* member expresses an action in *past* time, the verb of the *secondary*, or dependent, member is usually put in the optative; as, *ἀπειπαι ἐκέλευε καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἰκαδὲς ἐλθοι*, he (Agamemnon) told him to depart without inflaming his anger, that he (Chryses) might return in safety. But if the verb of the primary member of the sentence denotes an action in the *present* or *future*, then the subjunctive is used; vide II. A. 26. where the same story is told in the present.*

2. After adverbs of time, *ὅποτε, ὅτε, ἐπειδὴ*, the optative is used when there is a reference to a past action which is somewhat *indeterminate* in its circumstances; as, *ὅποτε Κρητῆθ' ἐκοιτο*, when he came (when it *may have been the fact* that he came) from Crete.

3. So after *ὅς, ὅστις, &c.* if the person or thing be signified generally or indeterminately, the optative is used when a *past* action is spoken of; the subjunctive, when the action is present or future.

4. In narration the optative is frequently used in quoting the *substance* of what another has said, but not the words; here the indeterminateness respects the phraseology.

Tenses.

There are nine tenses; the present, imperfect, the first and second aorists, and first and second futures, the perfect, pluperfect, and the paulo-post future, which belongs only to the passive.

The indicative, optative, and infinitive moods have all the tenses. The subjunctive and imperative want the futures;

*That which is in Latin the sequence of tenses, is in Greek, the sequence of moods. In those cases in Latin where the subjunctive imperfect is used after conjunctions, in Greek the optative is used.

though the subjunctive seems to have, sometimes, a first future ; as, *κερδησωνται*, 1 Pet. iii. 1 ; *καυθησωμαι*, 1 Cor. xiii. 3.

On the Signification of the Tenses.

Time is naturally divided into past, present, and future. An action, performed in either of these periods, may be represented as taking place *definitely* or *indefinitely*. Definitely, as, *γραφω*, I am writing ; indefinitely, *γραφω*, I write ; *ζωα τρεχει*, animals run. Definitely, as, *γεγραφα*, I have been writing ; indefinitely, *εγραφα*, I wrote.

An action may likewise be represented as *complete* or *incomplete*. *Γραφω*, I write, or am writing, denotes that the action is performing, and therefore not completed. But the moment the writing is finished, I may say *γεγραφα*, I have been writing ; which denotes, 1st, that the action is *completed*, and for this reason the tense is called the *perfect* ; 2d, that the action is *past*, and hence the tense is called the *preter-perfect* ; and 3d, that the action is connected with the present time, either in *itself*, or its *consequences*, or its attendant *circumstances*. In this last circumstance lies the difference between this tense and the aorists. *Εγραφα*, I wrote, expresses an action *completed* in past time, *indefinite*, i. e. without reference to any other action at the same, or a different time. The pluperfect, *εγεγραφα*, I had written, expresses an action completed in past time, prior to another past time.

An action performed in past time may likewise be represented as *incomplete* or *imperfect*. *Εγραπον*, I was writing, expresses an action continued for a time, but not brought to a complete close. It has been called, not improperly, the *present anterior*, as expressing an action *present* to a past time.

It remains to state more particularly, under each of the tenses, their several uses.

The *present tense* is used to express an action in present time, definitely or indefinitely ; as, *γραφω*, I am writing, or, I write. It is likewise used to express general truths ; as, *ζωα τρεχει*, animals run.

The present is often used in narration for the past ; the reader being transported back, in imagination, to the scene ; as *Ευρισκει ουτος πρωτος τον αδελπον τον ιδιον Σιμωνα, και λεγει αυτω*, He first *findeth* his own brother Simon, and *saieth* unto him.—

The *imperfect* is used to express an action in past time, as *continued*, during another *past* action or its accompanying circumstances ; whether the existence of such past action be expressed or implied ; as, *εγραπον*, I was writing. The Greeks gave it the name of *παρτελικος*, *extended*, and described it as 'the *extended and incomplete* part of the past.' Πως ωρτα

a boy *was* *roasting*; κυων κρεας φερων ποταμον διεβαινε, a dog bearing meat *was* *passing* a river.

It is often necessary to render the imperfect and aorists into English, by the same word; as, αμειβομενος δε την ξενιαν ο αστικός, εις αστυ τον αρχειαυον εκομιζεν, και εις ανδρος ευωρεα παρελαμβανεν οικον, "The city mouse, returning the hospitality, carried the country mouse to the city, and received him at the house of a rich man." Here the imperfects, εκομιζεν and παρελαμβανεν, are rendered by the indefinites *carried* and *received*, and differ from the aorists only by denoting the *continuance*, of the action, during the attendant circumstances of another past action.

The imperfect is used, from its expressing the *continuance* of an action, to denote that which is *customary*; as, ο ιψωχομος τον ιψων ειριζε και εκλειζε πασας ημερας, the groom kept rubbing the horse every day.

The *perfect* is used to denote an action as *completed* in *past* time, but which is connected with the *present*, either in itself, or its consequences, or its attendant circumstances; as, γεγαμηκα, I am married; but εγαμησα, signifies I was or have been married, without indicating whether that relation still subsists. "I have made you poor," (επεισηκα) denoting the *continuance* of the poverty; εποιησα denotes merely the past act. Hom. Iliad, I. 37. αμφιβεβηκας, who *has* guarded and *does* continue to guard.

The pluperfect expresses an action as *completed* in past time, but which still *continued*, either by itself or its accompanying circumstances, *during* another *past* time. It is therefore to the past what the *perfect* is to the present. The perfect is frequently rendered into English by the present tense; as, δεδοικα, I am afraid, i. e. *I have* been and *am* still afraid. So the pluperfect is often rendered, by the English imperfect; as, εδεδοικεν, I had been and continued, i. e. I was afraid.

The *aorists* are used to express an action as *completed* in past time, *indefinite*, or without reference to any other action; as, εγραφα, I wrote. They are, therefore, sometimes used to denote, *indeterminately*, what is *commonly* or *always* true; as, τας των φαυλων συνθηκας ολιγος χρονος διελυσε, A short time *commonly* *dissolves* the connections of the wicked.

The aorists are commonly the tenses of narration.

The *futures* are used to express that which shall be; as, γραψω, I shall write.

No difference in sense can be discovered between the first and second aorists; and indeed few verbs have both tenses in use. The same is true of the two futures.

The signification of the tenses, in the indicative mood, has been given. The observations apply, generally, to the remaining moods, and to the participles. In many instances, however, in Greek, as in English, the tenses in the other moods swerve from their proper signification, and the time is to be determined by the nature and drift of the sentence.

Conjugation.

Verbs are of two kinds, Baryton Verbs which end in ω ; and Verbs in μ .

1. Baryton verbs in $\alpha\omega$, $\epsilon\omega$ and $\omicron\omega$ are contracted in the present and imperfect tenses, according to the Rules already given.*

2. The conjugation of the verb is reduced to a tabular form, in order to present all the moods at a single view; and thus not only to increase the facility of reference, but likewise to exhibit the analogies of the verb more perfectly. This arrangement renders a synopsis of the verb unnecessary, as the *cognita tempora* are found by running the eye across the page, and selecting the first person singular of each tense in the several moods.

The principal tenses from which all the rest are formed are the present, first future and perfect active, and the perfect and first aorist passive.

The pupil should therefore be instructed to mention all these tenses in conjugating the verb, together with the first future passive.

Characteristics.

The Characteristic is the letter which immediately precedes ω , or $\alpha\omega$ of the present tense. In $\pi\lambda$, $\kappa\lambda$, $\mu\nu$, the former letter is the characteristic.

The letter before ω in the future, and α in the perfect, is also the characteristic of each of those tenses respectively.

*Vide page 17.

	Indicative.	Imperative.
Pres.	S. τυπῶ —εις —ει D. (1) —ειον —ειον P. —ομεν —ειε —ουσιν (2)	τυπῶ —ε —ειω —ειον —ειων —ειε —ειωσαν
Imp.	S. εἴπῃ —ον —εε —ε D. —ειον —ειην P. —ομεν —ειε —ον	
1st Perf.	S. τέλειψα —α —ας —ε D. —αιον —αιον P. —αμεν —αιε —ασιν	τέλειψα —ε —ειω —ειον —ειων —ειε —ειωσαν
2d Perf. or Perf.M.	S. τέλειπαι —α —ας —ε, &c. (4) declined like the 1st Perf.	τέλειπαι —ε —ετω, &c. through all the moods.
1st Pluper.	S. ἐτετέτυπον —ειν —εις —ει (6) D. —ειστον —ειστην P. —ειμεν —ειτε —εισαν (εσαν)	
2d Pluper. or Plup.M.	S. ἐτετέτυποι —ειν —εις —ει, &c. (4) declined like the 1st Pluperf.	
1st Aorist	S. ἐτυπῆ —α —ας —ε D. —αιον —αιην P. —αμεν —αιε —αν	τυπῆ —ον —αιω —αιον —ατων —αιε —αιωσαν
2d Aorist	S. εἴπῃ —ον —εε —ε D. —ειον —ειην P. —ομεν —ειε —ον	εἴπῃ —ε —ειω —ειον —ειων —ειε —ειωσαν
1st Fut.	S. τυπῶ —ω —εις —ει D. —ειον —ειον P. —ομεν —ειε —ουσιν	wanting.
2d Fut.	S. τυπῶ —ῶ —εις —ει D. —ειον —ειον P. —οῦμεν —ειε —ουσιν	wanting.

NOTE.—The numbers refer to the subsequent observations, page 59.

Optative.	Subjunctive.	Infinitive.	Particip.
-οιμι —οις —οι —οιλον —οιλην -οιμεν —οιτε —οιεν	ευπι —ω —ης —η —ηλον —ηλον —ωμεν —ητε —ωσι	ευπι —ειν (3)	ευπι —ων
-οιμι —οις —οι —οιλον —οιλην -οιμεν —οιτε —οιεν	τεϊνφ —ω —ης —η —ηλον —ηλον —ωμεν —ητε —ωσι	τεϊνφ —εναι	τεϊνφ —ως
-οιμι —οις —οι, &c. -οιμεν —οιτε —οιεν	τεϊνκ —ω —ης —η, &c. —ωμεν —ητε —ωσι	τεϊνκ —εναι	τεϊνκ —ως
-αιμι —αις —αι —αιλον —αιλην -αιμεν —αιτε —αιεν (5)	ευψ —ω —ης —η —ηλον —ηλον —ωμεν —ητε —ωσι	ευψ —αι	ευψ —ας
-οιμι —οις —οι —οιλον —οιλην -οιμεν —οιτε —οιεν	ευπ —ω —ης —η —ηλον —ηλον —ωμεν —ητε —ωσι	ευπ —ειν	ευπ —ων
-οιμι —οις —οι —οιλον —οιλην -οιμεν —οιτε —οιεν	wanting.	ευψ —ειν	ευψ —ων
-οἴμι —οἴς —οἶ —οἶλον —οἶλην -οἶμεν —οἶτε —οἶεν	wanting.	ευπ —εἶν	ευπ —ῶν

	Indicative.	Imperative.	O
Pres.	S. τυπι-ομαι-η -ειαι (1) D. -ομεθον-εσθον-εσθον P. (2)-ομεθα -εσθε -ονται	τυπι-ε -εστω -εστων-εστων -εστω -εστωσαν	τυπι-οιμην -οιμεσθε -οιμεσθε
Imperf.	S. ετυπι-ομην-ου -ετο D. -ομεσθον-εσθον-εσθον P. -ομεθα -εσθε -οντο		
Perf.	S. ετυπ-ομαι-ται -πται D. -ομεσθον-φθον-φθον P. -ομεθα -φθε -ομενοι, εισι (3)	ετυπ-ο -φτω -φτων-φτων -φτω -φτωσαν	ετυπμενος, ετυπμενος ετυπμενοι,
Pluperf.	S. εετυπ-ομην-ο -πτο D. -ομεσθον-φθον-φθον P. -ομεθα -φθε -ομενοι, ησαν		
1st Aor- ist	S. ετυπθ-ομην -ηε -η D. -ηθον -ηθον P. -ημεν -ητε -ησαν	τυπθ-ητι -ητω -ητων-ητων -ητε -ητωσαν	τυπθ-ειην -ειημε
2d Aor.	S. τυπ-ομην -ηε -η D. -ηθον -ηθον P. -ημεν -ητε -ησαν	τυπ-ητι -ητω -ητων-ητων -ητε -ητωσαν	τυπ-ειην -ειημεν
1st Fut.	S. τυπθησ-ομαι-η -ειαι D. -ομεσθον-εσθον-εσθον P. -ομεθα -εσθε -ονται	wanting	τυπθησ-οιμ -οιμ -οιμ
2d Fut.	S. τυπησ-ομαι-η -ειαι D. -ομεσθον-εσθον-εσθον P. -ομεθα -εσθε -ονται	wanting	τυπησ-οιμ -οιμ -οιμ
Paulo- post Fut.	S. ετυπ-ομαι-η -ειαι D. -ομεσθον-εσθον-εσθον P. -ομεθα -εσθε -ονται	wanting	ετυπ-οιμ -οιμ -οιμ
Perf. of pure verbs	S. ετιμη-οι, -δεδηλω D. -μαι -σαι -ται D. -μεσθον-σθον-σθον P. -μεθα -σθε -νται	ετιμη-οι, δεδηλω -σο -στω -στων-στων -στω -στωσαν	ετιμη-οι, -οιμ -οιμ -οιμ
Pluperf. of ditto.	S. εετιμη-οι (or εδεδηλω) -μεν -σο -το D. -μεσθον		

E.	Subjunctive.	Infinitive.	Participle.
-οίῳ ὡν-οισίνην ἰ-οίνῳ	ἔσπῳ-ωμαι--ῆ --ῆται -ωμενὸν-ῆσιν-ῆσιν -ωμενὸν-ῆσιν-ῆσιν	ἔσπῳ-ῆσιν .	ἔσπῳ--ομενός
-εῖη ν-εῖη -εῖησιν	ἔσπῳ-ωμαι, ω --ῆς --ῆ ἔσπῳ-ωμαι, --ῆσιν --ῆσιν ἔσπῳ-ωμαι, ωμεν-ῆς --ῆσιν	ἔσπῳ--ῆσιν .	ἔσπῳ--ομενός
-εῖη ὡν-εῖη ἰ-εῖησιν	ἔσπῳ-ω --ῆς --ῆ --ῆσιν --ῆσιν -ωμεν --ῆς --ῆσιν	ἔσπῳ--ῆσιν .	ἔσπῳ--ῆσιν
-εῖη ὡν-εῖη ἰ-εῖησιν	ἔσπῳ-ω --ῆς --ῆ --ῆσιν --ῆσιν -ωμεν --ῆς --ῆσιν	ἔσπῳ--ῆσιν .	ἔσπῳ--ῆσιν
-οίῳ ὡν-οισίνην ἰ-οίνῳ	wanting	ἔσπῳ-ῆσιν	ἔσπῳ-ῆσιν
-οίῳ ὡν-οισίνην ἰ-οίνῳ	wanting	ἔσπῳ-ῆσιν	ἔσπῳ-ῆσιν
-οίῳ ὡν-οισίνην ἰ-οίνῳ	wanting	ἔσπῳ-ῆσιν	ἔσπῳ-ῆσιν
--ῆ ν-ῆσιν --ῆσιν	ἔσπῳ --ῆσιν -ωμαι --ῆ --ῆται -ωμενὸν-ῆσιν --ῆσιν -ωμενὸν-ῆσιν --ῆσιν	ἔσπῳ-ῆσιν ῆσιν-ῆσιν (4)	ἔσπῳ-ομενός ῆσιν-ομενός
ν-ῆσιν	P. μενὸν --ῆσιν --ῆσιν		

MIDDLE VOICE.

38

	Indic.	Imperat.	Optat.	Subj.	Infin.	Part.
1st A. orist.	S. $\sigma\upsilon\lambda\text{-}\alpha\mu\eta\eta\text{-}\omega\text{-}\alpha\tau\omicron$ D. $\text{-}\alpha\mu\epsilon\theta\omicron\text{-}\alpha\sigma\theta\omicron\text{-}\alpha\sigma\theta\eta\eta$ P. $\text{-}\alpha\mu\epsilon\theta\alpha\text{-}\alpha\sigma\theta\epsilon\text{-}\sigma\upsilon\tau\omicron$	$\sigma\upsilon\lambda\text{-}\alpha\iota\text{-}\alpha\sigma\theta\omega$ $\text{-}\alpha\sigma\theta\omicron\text{-}\alpha\sigma\theta\omega\text{-}\alpha\sigma\theta\omega$ $\text{-}\alpha\sigma\theta\epsilon\text{-}\alpha\sigma\theta\omega\sigma\alpha\upsilon$	$\sigma\upsilon\lambda\text{-}\alpha\mu\eta\eta\text{-}\alpha\iota\omicron\text{-}\alpha\tau\omicron$ $\text{-}\alpha\mu\epsilon\theta\omicron\text{-}\alpha\iota\sigma\theta\omicron\text{-}\alpha\iota\sigma\theta\eta\eta$ $\text{-}\alpha\mu\epsilon\theta\alpha\text{-}\alpha\sigma\theta\epsilon\text{-}\alpha\iota\upsilon\tau\omicron$	$\sigma\upsilon\lambda\text{-}\omega\mu\alpha\iota\text{-}\eta\text{-}\eta\sigma\alpha\iota$ $\text{-}\omega\mu\epsilon\theta\omicron\text{-}\eta\sigma\theta\omicron\text{-}\eta\sigma\theta\omicron$ $\text{-}\omega\mu\epsilon\theta\alpha\text{-}\eta\sigma\theta\epsilon\text{-}\omega\upsilon\tau\alpha\iota$	$\sigma\upsilon\lambda\text{-}\alpha\sigma\theta\alpha\iota$	$\sigma\upsilon\lambda\text{-}\alpha\mu\epsilon\theta\omicron\varsigma$
2dFu.	S. $\sigma\upsilon\pi\text{-}\xi\mu\alpha\iota\text{-}\eta\text{-}\eta\sigma\alpha\iota$ D. $\text{-}\xi\mu\epsilon\theta\omicron\text{-}\epsilon\iota\sigma\theta\omicron\text{-}\epsilon\iota\sigma\theta\omicron$ P. $\text{-}\xi\mu\epsilon\theta\alpha\text{-}\epsilon\iota\sigma\theta\epsilon\text{-}\xi\upsilon\upsilon\tau\alpha\iota$	wanting.	$\sigma\upsilon\pi\text{-}\omicron\iota\mu\eta\eta\text{-}\omicron\iota\omicron\text{-}\omicron\iota\sigma\theta$ $\text{-}\omicron\iota\mu\epsilon\theta\omicron\text{-}\omicron\iota\sigma\theta\omicron\text{-}\omicron\iota\sigma\theta\eta\eta$ $\text{-}\omicron\iota\mu\epsilon\theta\alpha\text{-}\omicron\iota\sigma\theta\epsilon\text{-}\omicron\iota\upsilon\upsilon\tau\omicron$	wanting.	$\sigma\upsilon\pi\text{-}\epsilon\iota\sigma\theta\iota\alpha\iota$	$\sigma\upsilon\pi\text{-}\xi\mu\epsilon\theta\omicron\varsigma$
Pres.	$\sigma\upsilon\pi\text{-}\omicron\mu\alpha\iota\text{-}\eta$ &c. like the present passive.	$\sigma\upsilon\pi\text{-}\epsilon\sigma\theta\omega$, &c. do.	$\sigma\upsilon\pi\text{-}\omicron\mu\eta\eta\text{-}\omicron\iota\omicron$, &c. do.	$\sigma\upsilon\pi\text{-}\omega\mu\alpha\iota\text{-}\eta$, &c. do.	$\sigma\upsilon\pi\text{-}\epsilon\sigma\theta\iota\alpha\iota$	$\sigma\upsilon\pi\text{-}\omicron\mu\epsilon\theta\omicron\varsigma$
Imp.	$\epsilon\sigma\upsilon\pi\text{-}\omicron\mu\eta\eta\text{-}\epsilon$, &c. like the imperf. passive.					
2dAo.	$\epsilon\sigma\upsilon\pi\text{-}\omicron\mu\eta\eta\text{-}\epsilon$, &c. like imp.	$\sigma\upsilon\pi\text{-}\epsilon\sigma\theta\omega$, &c.	$\sigma\upsilon\pi\text{-}\omicron\mu\eta\eta\text{-}\omicron\iota\omicron$, &c.	$\sigma\upsilon\pi\text{-}\omega\mu\alpha\iota\text{-}\eta$, &c.	$\sigma\upsilon\pi\text{-}\epsilon\sigma\theta\iota\alpha\iota$	$\sigma\upsilon\pi\text{-}\omicron\mu\epsilon\theta\omicron\varsigma$
1stFu.	$\sigma\upsilon\lambda\text{-}\omicron\mu\alpha\iota\text{-}\eta$, &c. like 1st fut. pas.	wanting.	$\sigma\upsilon\lambda\text{-}\omicron\mu\eta\eta\text{-}\omicron\iota\omicron$, &c.	wanting.	$\sigma\upsilon\lambda\text{-}\epsilon\sigma\theta\iota\alpha\iota$	$\sigma\upsilon\lambda\text{-}\omicron\mu\epsilon\theta\omicron\varsigma$

Notes on the Active Voice.

1. Tenses, whose first person plural ends in *μεν*, have no first person dual, viz. all in the active voice, and the aorists of the passive. The third person of the dual ends in *ην*, in the optative, and in those tenses of the indicative which have the augment; in all other cases it ends in *ον*: this is true of all the voices.

2. The third person plural of the indicative active ends in *σι*, if the tense has no augment: those which have the augment and the imperative end in *ν*; the optative in *εν*.

3. The termination *ειν* of the infinitive seems to have been originally *εμεναι*; as, *τυπτεμεναι*, which was retained by the Ionics. The Dorics shortened it into *μεν*; as, *τυπτεμεν*, from which by dropping *μ*, it became *τυπτεσεν*, *τυπτειν*.

4. These tenses, which have usually been placed in the middle voice, have never the signification of the middle; and are now ranged under the active by the latest and most approved Grammarians.

5. The Æolic formation of this tense, *τυψει-α-ας-ε*. D. *τυψει-απον-ατην*. P. *τυψει-αμεν-ατε-αν*, is most in use.

6. The primitive form of the pluperfect, which occurs in Homer and Herodotus, was *-σα*; in the third person *-εε*. Hence arose, on the one hand, the Doric form *εια*, and on the other, by contraction, the Attic form *η-ης-η*, as, *ηδη-ης-η* for *ηδειν-εις-ει*.

Notes on the Passive.

1. The original termination of the 2d person singular was, *εσαι*, in the Ind.; *εσο*, Imper.; *ησαι*, Subj. This form occurs only in the New Testament. By rejecting *σ* they became *σαι*, Ind.; *σο*, Imp.; *ηαι*, Subj; which were retained by the Ionics. By contraction they received the present form. The Attics sometimes contracted *σαι* of the Indicative in *ει*; as, *βουλει*.

2. The termination *εθα* 1st. person plural, was frequently *εσθα* among the Poets.

3. The third person plural of the perfect, properly ends in *νται*; as, *χεκριννται*. When the termination *νται* is preceded by a consonant, the participle and verb *ειμυ* are used to avoid the harsh sound. This applies likewise to the pluperfect which regularly ends in *-ντο*.

4. Verbs in *ω* have more commonly *ω* throughout this tense; as, S. *δεδηλ-ωμαι--ω*, *ωται*, D. *δεδηλ-ωμεθον-ωσθον-ωσθην*. P. *δεδηλ-ωμεσθα-ωσθε-ωνται*.

	Indicative.	Imperative.
	<i>First</i>	<i>Declension</i>
Pres.	S. τιμ -αω —αεις —αι * —ῶ —ῶς —ῃ D. —αειλον —αειλον —ᾱιον —ᾱιον P. —αομεν —αειτε —αουσιν —ῶμεν —ᾱιτε —ῶσι	S. τιμ —αι —αιω —ᾱ —ᾱω —αειλον —αειων —ᾱιον —ᾱιων —αειτε —αειωσαν —ᾱιτε —ᾱιωσαν
Imp.	S. ειμ -αον —αεις —αι —ῶν —ῶς —ᾱ D. —αειλον —αειλην —ᾱιον —ᾱιλην	
	<i>Second</i>	<i>Declension</i>
Pres.	S. φιλ -εω —εις —ει —ῶ —εις —ει D. —ειλον —ειλον —ειλον —ειλον P. —εομεν —ειτε —εουσιν —οῦμεν —ειτε —οῦσι	S. φιλ -εε —ειω —ει —ειω D. —ειλον —ειων —ειλον —ειων P. —ειτε —ειωσαν —ειτε —ειωσαν
Imp.	S. επιλ -εον —εις —ει —οῦν —εις —ει D. —ειλον —ειλην —ειλον —ειλην	
	<i>Third</i>	<i>Declension</i>
Pres.	S. δηλ —οω —οεις —οει —ῶ —οις —οι D. —οειλον —οειλον —οῦιον —οῦιον P. —οομεν —οειτε —οουσιν —οῦμεν —οῦιτε —οῦσι	S. δηλ -οε —οειω —οῦ —οῦω D. —οειλον —οειων —οῦιον —οῦιων P. —οειτε —οειωσαν —οῦιτε —οῦιωσαν
Imp.	S. εδηλ —οον —οεις —οει —οῦν —οῦς —οῦ D. —οειλον —οειλην —οῦιον —οῦιλην	

* ζαω, πειναω, διψαω, χρασμαι, contract as a

Optative.	Subjunctive.	Infinitive.	Participle.
ΧΩ. μῖ — αοῖς — αοῖ — ῶς — ῶ — αοιῖον — αοιῖην — ῶιον — ῶιην εν — αοιῖε — αοιῖεν — ῶιε — ῶιεν	τιμ — αω — αῆς — αῆ — ῶ — ῶς — ῶ — αῆιον — αῆιον — ᾠον — ᾠον — αωμεν — αῆς — αωσι — ῶμεν — ᾠς — ῶσι	τιμ — αειν — ᾶν	τιμ — ααν — ῶν
μεν — αεις — αον μεν — ᾠς — ῶν			
ΕΩ. οἰμι — εοῖς — εοῖ μῖ — οῖς — οῖ — εοῖιον — εοῖιην — οῖιον — οῖιην μεν — εοῖε — εοῖεν εν — οῖε — οῖεν	φιλ — εω — εῆς — εῆ — ῶ — ῆς — ῆ — εῆιον — εῆιον — ῆιον — ῆιον — εωμεν — εῆς — εωσι — ῶμεν — ῆς — ῶσι	φιλ — εειν — εῖν	φιλ — εων — ῶν
μεν — εεις — εον μεν — εῖς — οὔν			
ΟΩ. οἰμι — οοῖς — οοῖ οῖμι — οῖς — οῖ — οοῖιον — οοῖιην — οῖιον — οοῖιην μεν — οοῖε — οοῖεν εν — οῖε — οῖεν	δηλ — οω — οῆς — οῆ — ῶ — οῖς — οῖ — οοῖιον — οοῖιον — ῶιον — ῶιον — οωμεν — οῆς — οωσι — ῶμεν — ῶς — ῶσι	δηλ — οειν — οῦν	δηλ — οων — ῶν
οομεν — οοεις — οον οομεν — οοῖς — οοῦν			

η and η.

	Indicative.	Imperative.	Opt—
		<i>First</i>	<i>Declen—</i>
Pres.	S. τιμ-αομαι-αη -αείαι ὦμαι ᾤ ᾔαι D. -αομεν-αεσθον-αεσθιν ὦμεν ὄσθιν ᾔσθιν P. -αομεν-αεσθιν-αονίαι ὦμεν-ᾔσθιν-ὤναι	τιμ-αου -αεσθίω ὦ ὄσθω -αεσθιν-αεσθίω ᾔσθιν ὄσθω -αεσθιν-αεσθίωσαν ᾔσθιν ὄσθωσαν	τιμ-αοιμην ὦμην -αοιμεν ὦμεν -αοιμεν ὦμεν
Imp.	S. εἴμ-αομην -αου -αείω ὦμην ὦ ᾔω	D. εἴμ -αομεν-αεσθιν ὦμεν ὄσθιν	-αεσθιν ᾔσθιν
		<i>Second</i>	<i>Declen—</i>
Pres.	S. φιλ-εομαι -εη -εείαι οὔμαι ῥή εῖαι D. -εομεθον-εεσθον-εεσθιν οὔμεθον ῥεσθιν εῖσθιν P. -εομεθιν-εεσθιν-εονίαι οὔμεθιν-εῖσθιν-οὔναι	φιλ-εου -εεσθίω οὔ εῖσθίω -εεσθιν-εεσθίω εῖσθιν εῖσθίω -εεσθιν-εεσθίωσαν εῖσθιν εῖσθίωσαν	φιλ-εοιμην οῖμην -εοιμεν οῖμεν -εοιμεν οῖμεν
Imp.	S. εἴφιλ-εομην -εου -εείω οὔμην οὔ εῖω	D. εἴφιλ -εομεθιν-εεσθιν οὔμεθιν εῖσθιν	
		<i>Third</i>	<i>Declen—</i>
Pres.	S. ὀηλ-οομαι -οη -οείαι οὔμαι οῖ οῖαι D. -οομεν-οεσθον-οεσθιν οὔμεν οῖσθιν οῖσθιν P. -οομεν-οεσθιν-οονίαι οὔμεν-οῖσθιν-οῖναι	ὀηλ-οου -οεσθίω οὔ οῖσθίω -οεσθιν-οεσθίω οῖσθιν οῖσθίω -οεσθιν-οεσθίωσαν οῖσθιν οῖσθίωσαν	ὀηλ-οοιμην οῖμην -οοιμεν οῖμεν -οοιμεν οῖμεν
Imp.	S. εἴοηλ-οομην -οου -οείω οὔμην οὔ οῖω	D. ὀηλ -οομεν-οεσθιν οὔμεν οῖσθιν	-οεσθιν οῖσθιν

—ative.	Subjunctive.			Infinitive.	Particip.
—sion in αω.	•				
—αοιο - αοιγιο ῥιο ῥιγιο	τιμ-αωμαι -αη ῶμαι ῶ	-αηται ῶται		τιμ-αεσσαι ᾶσαι	τιμ-αομενος ῶμενος
—αοιστιον - αοιστιην ῥιστιον ῥιστιην	-αωμεστιον -αηστιον-αηστιον ῶμεστιον ᾶστιον ᾶστιον				
—αοιστις - αοινγιο ῥιστις ῥινγιο	-αωμεστια -αηστις -αωνγαι ῶμεστια ᾶστις ῶνγαι				

—αεστιην P. εἰμ -αομεσια -αεστις -αονγιο
ᾶστιην ῶμεστια ᾶστις ῶνγιο

—sion in εω.					
—εοιο - εοιγιο οιο οιγιο	φιλ-εωμαι -εη ῶμαι ῶ	-εηται ῶται		φιλ-εεσσαι εῖσαι	φιλ-εομενος οῦμενος
—εοιστιον - εοιστιην οῖστιον οῖστιην	-εωμεστιον -εηστιον -εηστιον ῶμεστιον ῶστιον ῶστιον				
—εοιστις - εοινγιο οῖστις οῖνγιο	-εωμεστια -εηστις -εωνγαι ῶμεστια ῶστις ῶνγαι				

—εεστιην P. εφιλ -εομεσια -εεστις -εονγιο
εῖστιην οῦμεστια εῖστις -οῦνγιο

—sion in οω.					
—οοιο - οοιγιο οοιο οοιγιο	ὀηλ-οωμαι -οη ῶμαι οῖ	-οηται ῶται		ὀηλ-οεσσαι οῖσαι	ὀηλ-οομενος οῦμενος
—οοιστιον - οοιστιην οῖστιον οῖστιην	-οωμεστιον -οηστιον -οηστιον ῶμεστιον οῖστιον ῶστιον				
—οοιστις - οοινγιο οῖστις οῖνγιο	-οωμεστια -οηστις -οωνγαι ῶμεστια οῖστις -ῶνγαι				

—οεστιην P. ὀηλ -οομεσια -οεστις -οονγιο
οῖστιην οῦμεστια οῖστις -οῦνγιο

Notes on the Contract Verbs.

1. Verbs declined after the early form are sometimes contracted; as, πετᾶσαι from πεταομαι.

2. Dissyllables in αω, from which the Attics have excluded ι, are not contracted; such as, κλαω for κλαιω; καω for καιω.

3. Dissyllables in εω are rarely contracted in the first person singular, or in the first and third persons plural of the indicative; or in the optative and subjunctive moods, or the participle; as, πλεω, πλεομεν, πλεουσι, πλεοις, πλεης, πλεων. In the imperative and infinitive, they are generally contracted, but not always.

4. In the optative mood, active voice, the Attics use, ωην for οιμι, which becomes ωην in verbs from αω; as, ορωην for οραοιμι; τελοιην for τελοοιμι. In some verbs in αω, they change α into η; as, ζης for ζας; διψην for διψαν.

5. Some contracts are found in more conjugations than one; as, γηραω (or εω) δηλεω (or οω) κνυζαω (εω or οω).

6. Some are Baryton or Circumflex.

αιδ-ομαι	or -εομαι	ἐλκ-ω	or -εω
βοσχ-ω	-εω	επιμελ-ομαι	-εομαι
γηθ-ω	-εω	κυλινδ-ω	-εω
γραφ-ω	-εω	κυ-ω	-εω
διδασκ-ω	-εω	ξυρ-ομαι	-εομαι
δοκ-ω	-εω	ῥιπτ-ω	-εω
ειδ-ω	-εω	τρυχ-ω	-εω
εἰλ-ω	-εω		

Table illustrating the conjugation of the preceding verbs.

In the following table, verbs in ω pure having a short or doubtful penult, are represented as forming the perfect passive in σμαι: some however omit σ. Nor do *all* verbs in ω pure reject the σ, as represented in the table. For these exceptions see the formation of the perfect passive.

TABLE ILLUSTRATING THE CONJUGATION OF THE PRECEDING VERBS.

Pres. Act.	1st Fut. Act.	Pre f. Act.	PERFECT PASSIVE.			1st Aor. Passive	1st Fut. Passive.
			1st Pers.	2d Pers.	3d Pers.		
-αω	-ασω	-ακα	-ασμαι	-ασαι	-ασαι	-ασθην	-ασθησομαι
	-ησω	ηκα	-ημαι	-ησαι	-ηται	-ησθην	-ησθησομαι
-βω	-βω	φα, p.	-μμαι	-ψαι	-πται	-φθην	-φθησομαι
		φα, imp.	-μαι	-ψαι	-πται	-φθην	-φθησομαι
-γω	ξω	-χα	-γμαι	-ξαι	-χται	-χθην	-χθησομαι
-δω	-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-εω	-εσω	-εκα	-εσμαι	-εσαι	-εσται	-εσθην	-εσθησομαι
	-ησω	-ηκα	-ημαι	-ησαι	-ηται	-ησθην	-ησθησομαι
-ζω	-σω	κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
	-ξω	-χα	-γμαι	-ξαι	-χται	-χθην	-χθησομαι
-ηω	-ησω	-ηκα	-ημαι	-ησαι	-ηται	-ησθην	-ησθησομαι
-θω	-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-ιω	-ισω	-ικα	-ισμαι	-ισαι	-ισται	-ισθην	-ισθησομαι
-κω	ξω	χα	-γμαι	-ξαι	-χται	-χθην	-χθησομαι
-λω	λω	λκα	-λμαι	-λσαι	-λται	-λσθην	-λσθησομαι
-λλω							
-μω	-μω	-μηκα	-μημαι	-μησαι	-μηται	-μησθην	-μησθησομαι
-μμω							
-μνω							
-νω	-νω	-γκα	-μμαι	-νσαι	-νται	-νσθην	-νσθησομαι
		-κα	-μαι	-σαι	-ται	-σθην	-σθησομαι
-οω	-οσω	-οκα	-οσμαι	-οσαι	-οσται	-οσθην	-οσθησομαι
	-ωσω	-ωκα	-ωμαι	-ωσαι	-ωται	-ωσθην	-ωσθησομαι
-πω	-ψω	φα, p.	-μμαι	-ψαι	-πται	-φθην	-φθησομαι
-πλω							
-ρω	-ρω	-ρκα	-ρμαι	-ρσαι	-ρται	-ρσθην	-ρσθησομαι
-ρρω							
-σω	-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-σσω	-σω	κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
	-ξω	-χα	-γμαι	-ξαι	-χται	-χθην	-χθησομαι
-τω	-σω	κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-υω	υσω	-υκα	-υσμαι	-υσαι	-υσται	-υσθην	-υσθησομαι
-φω	-ψω	φα, p.	-μμαι	-ψαι	-πται	-φθην	-φθησομαι
		φα, imp.	-μαι	-ψαι	-πται	-φθην	-φθησομαι
-χω	-ξω	-χα	-γμαι	-ξαι	-χται	-χθην	-χθησομαι
-ψω	like	the preceding	in φω				
-ωω	-ωσω	-ωκα	-ωμαι	-ωσαι	-ωται	-ωσθην	-ωσθησομαι

On the Reduplication and Augment.

Verbs are increased in the beginning by reduplication and augment.*

Reduplication.

Three tenses, the perfect, pluperfect, and paulo-post future, have the reduplication, which is retained through all the moods; as, *τε-τυφα*, *τε-τυφε*, *τε-τυφομι*, *τε-τυφω*, &c.

RULE I. If the verb begins with a consonant, prefix it, with *ε*, for the reduplication; as,

τυπιω, *τε-τυφα*. *λυω*, *λε-λυχα*.
γραφω, *γε-γραφα*. *νεμω*, *νε-νεμηκα*.

Exception I. When the first letter is a rough mute, change it into its cognate smooth one;† as, *θυω*, *τε-θυκα*, for *δεθυκα*; *φοβω*, *πεφοβηκα*, for *εσφοβηκα*. But *ρ* changes place with *ε*, in the reduplication; as, *ρῶω* *εῤῥευκα* for *ῥεῤῥευκα*.

2. When the verb begins with a double consonant, two single ones, of which the second is not a liquid, or *γν*, prefix only *ε*;‡ as, *ζαω*, *εζηκα*; *παλλω*, *επαλκα*; *ξηραινω*, *εξηραγκα*; *γνωριζω*, *εγνωρικα*; *οισελλω*, *εοισαλκα*; also, *γρηγορεω*, *εγρηγορικα*. But *κραομαι* makes *κεκτημαι*; *πησσω*, *πεπησκα*, and *πτωω*, *πεπτωκα*.

3. The following prefix the first letter, or not.

* There is a marked distinction between the increase of the perfect, and that of the imperfect and aorists. The first is found in all the moods, and even in the participle; the other, only in the indicative. The increase of the perfect is generally formed by prefixing the first letter of the verb with *ε*: it has hence been called *the reduplication*. The name is not entirely accurate; for this increase is not always a reduplication. It is, however, used here for want of a better; and by the *reduplication* is meant the increase or prefix of the perfect. It has been thought advantageous to treat of this increase separately from the *augments*, syllabic and temporal, both because it is distinguished from them by its fixed nature, continuing through all the moods, (though it is sometime the same with them in *form*;) and likewise, because the chief difficulty with the young student is to determine, not the increase or prefix of the imperfect and aorists, but of the perfect.

† For the reason of this change, see Rule ii. page 4.

‡ The first letter of the verb is dropped, in these instances, to avoid an unpleasant sound; such as, *επαλκα*; *εγνωρικα*.

βλαστανω,	βεβλασθηκα, or εβλασθηκα.
βουλευω,	βεβουλευκα, or εβουλευκα.
βλακewω,	βεβλακευκα, or εβλακευκα.
γλυφω,	γεγλυφα, or εγλυφα.
γλωττιζω,	γεγλωττικα, or εγλωττικα.
κρυπνω,	κεκρυφα, or εκρυφα.

RULE II. If the verb begins with a vowel or diphthong. *α* and *ε* are changed into *η*, and *ο* into *ω*, according to the rules, for the temporal augment: as, *αδω, ηκα*; *ονειδιζω, ωνειδικα*; *αρεω, ηρηκα*.

Augments.

There are two augments; the *syllabic*,* when the verb begins with a consonant; the *temporal*, when it begins with the vowels *α, ε, ο*, or the diphthongs *αυ, αι, οι*.

Four tenses, the imperfect, pluperfect, and two aorists receive the augment, which belongs only to the indicative mood†.

The *syllabic* augment is *ε* prefixed to the augmented tenses; as, *τυπνω, ε-τυπνον, ε-τυψα, ε-τυπον, ε-τελυφειν*.

ρ in the beginning of a word is doubled; as, *ριπνω, ερριπων, ερριψα*.

The Poets, however, do not always double *ρ*; as, *εριπων*.

The *temporal* augment lengthens *α* and *ε* into *η*, and *ο* into *ω*; as,

<i>α, αδω, ηδον.</i>	<i>αυ, αυξανω, ηυξανον.</i>
<i>ε, ελευθω, ηλευθον.</i>	<i>ο, ορισσω, ωρισσον.</i>
<i>αι, αιρω, ηρον.‡</i>	<i>οι, οικιζω, οικιζον. </i>

The remaining vowels and diphthongs admit no augment; as, *ικαζω, ικαζον*.

* The syllabic is so called because it adds a *syllable* to the word; the temporal, because it increases the *time* or quantity of the syllable.

† A few instances may be found, in which the augment is continued through all the moods; as, *αποχθηαι*, for *αποχθηαι*.

‡ Here *α* is lengthened into *η*, and *ι* subscribed.

|| Here *ο* is lengthened into *ω*, and *ι* subscribed.

Exception I. Compounds of *οἶνος*, *οἶωνος*, *οἶαξ*, omit the *ment*; as, *οἶνιζω*, *οἶνιζον*; *οἶνοχεω*, *οἶνοχεον*; * *οἶνοπολεω*, *οἶνοπολεον*; *οἶαξιζω*, *οἶαξιζον*.

Four beginning with *α*; *αω*, *αιω*, *αηπισσω*, *αηδιζομαι*.
οιομαι *οικουρσω*, *οιμαω*, *οισιραω*, *οιμωζω*, *οιδανω*.†

The augment seems to be omitted, in these instances, to an unpleasant succession of long vowels.

2. Many verbs beginning with *ε* are augmented by lengthening *ε* into *αι*; as, *επιζω*, *επιζον*.

<i>εαω</i> ,	<i>ελω</i> ,	<i>ερω</i> ,
<i>εζω</i> ,	<i>ελω</i> ,	<i>ερω</i> ,
<i>επιζω</i> ,	<i>επιμαω</i> ,	<i>εστηκω</i> ,
<i>επιω</i> ,	<i>επω</i> ,‡	<i>εστηαω</i> ,
<i>επισσω</i>	<i>εργαζομαι</i> ,	<i>εχω</i> ,
<i>ελκω</i> ,	<i>ερω</i> ,	<i>εω</i> ,
<i>ελκωζω</i> ,	<i>ερωπιζω</i> ,	<i>εω</i> , to go.
<i>ελκωω</i> ,	<i>ερωπιζω</i> .	

3. Verbs in *σο* augment the second vowel, *ο*, into *ω* *τορπαζω*, *τωρπαζον*. Sometimes however, *ι* is inserted, *ειορπει*

Rule for the Pluperfect.

When the *perfect* begins with a vowel, *pluperfect* receives no additional augment; *βεω*, *εῖβενκα*, *εῖβενκειν*, not *ηῖβενκειν*.

But by exception 3, *εολπα* makes *εωλπειν*; *εοργα*, *εωργειν*; *εμκσειν*.

Exceptions by the Attic Dialect.

1. The syllabic *ε* is changed into *η*; as, *μελλω*, *ημελλον*.

2. The diphthongs *ει* and *ευ* are augmented; as, *ειμαζον*; *ειδησειν*, Sync. *ειδειν*, Att. *ηδειν*.

3. The temporal *η* is resolved in *εα*; as, *αλωω*, *εαλωκα* *ηλωκα*. And the *Æolics* make *ευα*.

4. In some verbs, the syllabic augment is prefixed to temporal, and to verbs beginning with an immutable vowel diphthong; as, *ανδανω*, *ηνδανον*, *εηνδανον*; *εικω*, *οικα*, *εοικα*.

This prefix is made to tenses beginning with *η*, *ο*, *ω*, and *ε*.

* *οἶνοχον* is used.

† These six sometimes admit the augment.

‡ *εωω* retains the augment in all the moods.

|| In the perfect middle is *εω*, pluperfect *εων*, Attic, *ηων*.

5. In verbs beginning with *α* short, *ε*, or *ο*, the two first letters of the present are prefixed to the perfect ;* as, *ακω*, *ηκοα*, *ακ-ηκοα*.

When the perfect, thus augmented, has more than three syllables, the third is shortened ; as, *αλειφω*, *ηλειφα*, *αλ-ηλειφα*. But *αγειρω*, *ερω*¹*α*, and *ερειδω*, retain the long syllable ; as, *αγηγερα*, *ερηρω*¹*ηκα*.

The pluperfects of the Attic form admits of a temporal augment ; as, *αλ-ηλεκα*, *ηλ-ηλεκειν*. Except *εληλυθειν*.

6. The reduplications *λε* and *με* are changed into *ει* ; as, *ληξω*, *λεληφα*, A. *ειληφα* ; *μειρομαι*, *ειμαρμαι*.

Exceptions by the Ionic Dialect.

1. The second aorist and other tenses have a reduplication, like the perfect, which continues through all the moods ; as, *εκαμον* ; Ionic, *κεκαμων*, *κεκαμε*, &c.

2. The augment and reduplication are entirely omitted ; as, *εκαλησα*, *καλησα* ; *εδεδεκτο*, *δεκτο*. In the pluperfect, one is sometimes omitted, and the other retained ; as, *δεδωκεισαν*, for *εδεδωκεισαν*.

3. After the augment is removed from the aorists, the two first letters of the present are sometimes prefixed ; as, *αιρω* ; 2d Aor. *ηρον* ; I. *αρον*, *αρ-αρον*.

COMPOUND VERBS.

I. Verbs compounded with a preposition, take the reduplication and augment between the preposition and the verb ; as, *προσβεβληκα*, *προσεβαλλον*, from *προσβαλλω*.

1. *εκ* in composition becomes *εξ* before a vowel ; as, *εξαλλω*, *εξεβαλλον*.

2. *εν* and *συν*, which lose *ν* before a consonant, resume it before a vowel ; as, *εμμενω*, *ενεμενον*.

Exception 1. Compound verbs of the same signification with their simples, and those whose simples are not in use, take the reduplication and augment in the beginning ; as, *αμφιεννυμι*, *ημφιεννυμην* ; *καβεζομαι*, *εκαβεζομην* ; *αμφισθενω*,

* And sometimes to the second Aorist ; as, *αγα*, *ηγον* ; Att. *αγηγον* ; by Matathesis, *ηαγον*.

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ημφισθῆISON, from αμφι and σθῆIσω, obsolete. To these add αμπεχομαι, and αμπισχομαι. To this remark there are some exceptions.

2. Some verbs have the augment and reduplication in the beginning or middle ; as, ανλισολω, ηνλισολεον, or ανIεσολεον ; so εγγυαω, αφιημι.

3. Some in the beginning and middle ; as, ενοχλω, ηνωχλεω — ηνωχληκα ; ανοιγω has it in the beginning, middle, or both.

RULE.

Prepositions in composition lose their final vowel, if the simple verb begins with a vowel ; as, εσεχω, for εσειω ; except περι and προ,* and sometimes αμφι.

1. If the simple begins with an aspirate, the preceding smooth mute of the preposition is changed into its cognate rough one ; as, αφαιρω, from απο and αιρω.†

2. ξ in the beginning of the simple is usually, but not always, doubled, after a vowel ; as, διαξρω, from δια and ξρω.

II. Verbs compounded with other parts of speech, take the augment and reduplication in the beginning ; as, φιλοσοφω, εφιλοσοφεον, πεφιλοσοφηκα.

When δυς and ευ precede a mutable vowel or diphthong, the augment and reduplication are between the particle and verb ; as, δυσσαριστω, δυσσηριστεον. When they precede an immutable vowel, or consonant, the augment and reduplication are in the beginning ; as, δυσλυχω, εδυσλυχεον ; δυσωπεω, εδυσωπεον.

FORMATION OF THE TENSES IN THE ACTIVE VOICE.

Imperfect.

The imperfect is formed from the present, by changing ω into ον, and prefixing the augment ; as, τυπλω, ελυπλον ; θυω, εθυον.

* When προ precedes the syllabic augment, the two vowels are often contracted into ου ; as, προυτρεπτο, ουπροτρεπτο.

† Vide rule iii. page 5.

First Future.

The first future is formed by inserting σ before of the present, dropping τ , δ , θ , σ , ζ ,* if they precede; as, τυπιτω, (τυπι-σω) τυψω; γραφω, (γραφ-σω) γραψω; λεγω, (λεγω-σω) λεξω; αδω, ασω.†

In *liquid*‡ verbs σ is not inserted; the penult of the present is merely shortened; as, φαινω, φανῶ.

The long penult of the present is shortened by dropping the latter of two vowels or consonants; as,

σπεριω, σπερῶ,	} dropping τ.	τεμνω, τεμῶ,	} dropping ν.
τεινω, τεινῶ,		καμνω, καμῶ,	
φαινω, φανῶ,		σιελλω, σιελῶ,	} dropping λ.
μιαίνω, μιανῶ,		ψαλλω, ψαλῶ,	

It is probable, from analogy, that the *liquid* verbs once formed their first future regularly, in $\sigma\omega$, like the others; and that the σ was afterwards dropped to avoid the harsh sound of the liquids when joined with σ . What renders this more probable is, that the *Æolics*, who delighted in harsh sounds, used the σ ; as, τελλω, τελῶ, *Æol.* τελσω.

1. Most verbs in $\sigma\sigma\omega$ and many in $\zeta\omega$ have $\xi\omega$ in the future: as if from $\gamma\omega$.

πρασσω,	πραξω,	as from	πραγω.
ορυσσω,	ορυξω,		ορυγω.
στασσω,	σταξω,		σταγω.
σιτισσω,	σιτιξω,		σιτιγω.

The following in $\zeta\omega$ have either $\sigma\omega$ or $\xi\omega$; viz. ἀρπάζω, διατίζω, νυσταζω, εμπαζω, μερμηριζω, βαζω, εγγυαλιζω, βουκολιαζω, παιζω, βασταζω.

Κλαζω, and some others, have $\gamma\xi\omega$; as, κλαζω, κλαγξω, as from κλαγγω.

2. Polysyllables in $\iota\zeta\omega$ often drop σ of the first future, and circumflex the last syllable; as, νομιζω, νομισω, νομιῶ.

This belongs properly to the *Attics*; who likewise remove σ from futures in $\alpha\sigma\omega$ $\iota\sigma\alpha$, $\epsilon\sigma\alpha$ and $\omicron\sigma\alpha$, contracting the termination; as, κελσω, *A.* κελῶ; ομοσσω; ομῶ.

* By Rule iv. p. 5.

† The learner should recollect that ψ and ξ are merely substituted for π , β , ϕ and κ , γ , χ .

‡ *Liquid Verbs* are those which have the liquids λ, μ, ν, ρ, in their termination.

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3. Four verbs, which had lost the rough breathing in the present,* resume it in the future.

εχω, from ἐχω, has ἐξω.
 τυφω, θυφω, has θυψω,
 τρεφω, θρεφω, has θρεψω.
 τρεχω, θρεχω, has θρεξω.

Verbs in αω, εω, and ω, lengthen the short vowel before σω of the future.

α and ε into η. τιμαω, τιμησω; φιλεω, φιλησω.
 ο into ω. δηλωω, δηλωσω.

Exception 1. ω retains ο in primitives, which are few; as, κρω, αρω.

2. αω retains α after σ, ι, and λ or ρ pure; as,

εαω, εασω. γελαω, γελασω.
 κοπιαω, κοπιασω. οραω, ορασω.

Also, ακρομαι, -ασομαι; and verbs from which other verbs in ανω or ασκω are formed; as, πταω† κρημασ.

3. Verbs of two syllables in αω, which do not pass into -ημι, retain α.

κλαω, κλασω, because it is never κλημι.
 σπιαω, σπιασω, never σπημι.

Likewise, φθανω, φθασω, though φθημι is used.

1. The following have either η or α, αρχομαι, αλοαω, ανιαω, αφαω, ιλαω, κταω, κρημασ, μηκταω, μοιραομαι, πιασ. πιναω, πυραω, πιασ.

2. A few in ω have εω; as, τελω, τελεω; and some ησω or εσω, αιτω, αιησω or αιεσω.

3. The following in ωω form their futures in εσω; as, Θεω, νιω, πτω, ρωω, χωω and πλωω; also καω makes καυσω, and κλαω, κλαυσω, from obsolete presents in αω and αυω.

4. Many dactylon verbs have their first future in ησω by the Attic and Ionic dialects; as νημω, μελλισω.

First Aorist.

The first aorist is formed from the first future, by changing ω into α, and prefixing the augment; as, τυψω, ετυψα.

The penult of this tense is usually long. Hence in liquid verbs, the short penult of the first future is lengthened; α into η, ε into ει; as, φαλλω, φαλῶ, εφηλα;‡ σιηλῶ, εστειλα, νεμῶ, ενσιμα.

* Because two syllables do not begin successively with an aspirate. See rule ii. page 4.

† The same with πιαζω

‡ The Attics retain α, as, εφαλα.

Verbs—Formation of the Tenses in the Active Voice. 73

1. The following aorists do not retain the characteristic of the future : *εἶπα*, *ἠνεγκα*, *εἶδωκα*, *εἶθηκα*, *ἦκα*. The two first take it from the present : the remainder from the perfect, and are rarely found out of the indicative.

2. Some verbs drop the *σ* ; as,

<i>αλευω</i> , <i>ἠλευσα</i> , <i>ἠλευα</i> .	<i>καίω</i> , <i>εκαυσά</i> , <i>εκαυα</i> , <i>εκηα</i> .
<i>κείω</i> , <i>κείσα</i> , <i>εκεία</i> .	<i>χέω</i> , <i>εχέυσά</i> , <i>εχέα</i> and <i>εχέα</i> .

First Perfect.

The perfect is formed from the first future, by prefixing the reduplication, and changing *ψω* into *φα*, *ξω* into *χα* ; *ω* and *σω* into *κα* ; and *μω* into *μηκα* ; as, *τυψω*, *τετυφα* ; *τεμῶ*, *τετεμηκα*.

1. Verbs of two syllables in *λω*, *νω*, *ρω*, change *ε* into *α*, before *κα* of the perfect ; as, *εἶλεῶ*, *εἶλαλ-κα*, *τενῶ*, *τεῖλα-κα*, *σπερῶ*, *εσπαρ-κα*.

2. Verbs of two syllables in *εινω*, *ινω*, *υνω*, drop *ν* before *κα* ; as, *τεινω*, *τενῶ*, *τέλακα* ; *κρινω*, *κρινῶ*, *κεκρικα* ; *θυνω*, *θυνῶ*, *τέθυκα*.*

3. Some suffer syncope ; as,

καλεω, *ἦσω*, *κεκαληκα*, *κεκληκα*.

So, *δεδεμηκα*, *δεδμηκα*. | *τεῖεμηκα*, *τεῖμηκα*.
κεκαμηκα, *κεκμηκα*. | *βεβαληκα*, *βεβληκα*.

4. In many verbs of two syllables, the Attics change *ε* into *ο* ; as, *οἶσφω*, *εἶσφω*.

5. The characteristic of the perfect is properly *κα* annexed to the present ; as, *λυω*, *λελυκα*. But for ease in pronunciation, *βκ*, *πκ*, are changed into the corresponding rough mute *φ*, *κ* being little else than a breathing ; as, *τριβω*, *τεῖριβ-κα*, *τέριμφα* ; *λειπω*, *λελειπ-κα*, *λελειφα*.

γκ, *κκ*, and *χκ*, into *χ* ; as, *λεγω*, *λελεγ-κα*, *λελεχα* ; *πλεκω*, *πεπλεκ-κα*, *πεπλεχα*.

ν before *κ* becomes *γ* in verbs in *αινω* ; as, *φαινω*, *πεφαργκα*.

6. The perfect in *μηκα* is derived from a verb in *εω*, formed from the future in *μῶ* ; as, *τεμῶ*, *τεμεω*, *τεῖεμηκα*.

First Pluperfect.

The pluperfect is formed from the perfect by changing *α* into *ειν*, and prefixing the augment,

* To this rule Matthiæ admits no exceptions ; rejecting the *γ* from the perfect of *πλυνω*, *κτυνω* and *παχυνω*.

if the perfect begins with a consonant; as, *τέλυφα, ἐτέλυφειν*.

When the perfect begins with a vowel, no augment is prefixed; as, *εψαλκα, εψαλκειν*.

Second Aorist.

The second aorist is formed from the present by changing *ω* into *ον* and prefixing the augment; as, *λεγω, ελεγον*.

The penult of this tense is in many cases shortened.

1. In *consonants*, by dropping *τ*, and the latter of two liquids; as, *τυπῶ, ετυπον*; *στειλῶ, εσταλον*.

2. In *vowels* by changing *η, ω, αι, and αυ* into *α*; as, *ληβῶ, ελαβον*;* and dropping the first vowel of *ει*, and *ευ*; as, *λειπῶ, ελιπον*; *φευγῶ, εφυγον*. But before a liquid, *ει* is changed into *α*, in dissyllables; as, *σπειρῶ, εσπαρον*; into *ε* in polysyllables; as, *αγριῶ, ηγερον*.

In dissyllables, *ε* before or after a liquid, is changed into *α*; as, *πλεκῶ, επλακον*.†

Verbs in *αω* and *εω*, change these terminations into *ον*; as, *μυκαῶ, εμυκον*.

Verbs in *σῶ* and *ζῶ*, whose future is in *ξω*, have their second aorist in *γον*; as, *σπαραγον* from *σπασσῶ*; also *εσφυγον* and *εψυγον* from *σφυχῶ*, and *ψυχῶ*. Verbs in *ζῶ*, whose future is in *σῶ*, have their second aorist in *δον*; as, *εφραδον*. Of the latter very few have this tense.

1. The penult of this tense is necessarily long, in dissyllables, which take the temporal augment; as, *αγῶ, ηγον*. So also where the penult is long by position; as, *δαλῶ, εδαλπον*. But in many of these, a transposition takes place, to preserve the analogy: thus, *περδῶ* makes, in poetry, *επραδον*; *δερκῶ, εδρακον*. A resolution or reduplication produces the same effect; thus, *ηδον*, is made *εαδον, ηγον, ηγαγον*.

2. In *βλαπῶ, καλυπῶ, and χρυπῶ* the characteristic *π* is changed into its cognate *β*; as, *εβλαβον, &c.*

π is changed into the cognate *φ* in the following words: *βαπτῶ, εβαφον*; *σκαπτῶ, εσκαπων*; *ραπτῶ, ερρῶφον*; *δαπτῶ, εδαφον*; *ἀπτῶ, ἡφον*; *ἐνιπτῶ, ερρῶφον*; *ὀρυπτῶ, εδρυφον*; *διηπτῶ, εδιαφον*; *διαπτῶ, εδιαφον*.

3. The following have no second aorist: Polysyllables in

**πλυσσῶ* has *επλαγον*, and *επληγον*.

†Except *λεγε, βλεπε, φλεγε*.

ζω and σσω ; Verbs in αω and εω after a vowel ; Verbs in ω ; Polysyllables in αυω, ευω, ουω,* υω, υιω ; and many others.

Second Future.

The second future is formed from the second aorist, by changing ον into ω circumflexed, and casting off the augment ; as, *ἐλυσων, τυπῶ*.

Second Perfect, or perfect Middle.

The second perfect is formed from the second future by changing ῶ into α, and prefixing the reduplication ; *τυπῶ, τετυπα*.

Change of the Penult.

1. *ς* of the 2d future passes into *ο* ; as, *λεγῶ, λελογα* ; so *βαλλω*, (as from *βελω*) *βεβολα*.

2. *α* of the 2d future, from *ς* or *σι* of the present, passes into *ο* : as, *στελλω, σταλῶ, εστολα* ; *κτείνω, κτενῶ, εκτοκα*.

α of the 2d future, from *η* or *αι* of the present, passes into *η* ; as, *σηπω, σαπῶ, σσηπα* ; *δαιω, δαῶ, δεδηα*. So *βαλλω, κλαζω*, and most verbs in which *α* of the present is long by position ; except *κραζω, κρασσω, φραζω, βαλλω*.

3. *ι* of the 2d Future, from *ει* of the present, passes into *ω* ; as, *λειπω, λιπῶ, λελοιπα*.

Some are irregular ; as, *εδω, ειωδα* ; *σπευδω, εσπουδα*.

Second Pluperfect or Pluperfect Middle.

The second pluperfect is formed from the second perfect by changing α into *ειν*, and prefixing the augment ; as, *τετυπα, ετετυπειν*.

FORMATION OF THE TENSES IN THE PASSIVE VOICE.

Present.

The present is formed from the present active by changing ω into *ομαι* ; as, *τυπῶ, τυπῶμαι*.

ς and *ο* are sometimes omitted ; as, *οιμαι* for *οομαι* ; *λεται* for *λεται*.

* *ηκουω* is poetic.

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Imperfect.

The imperfect is formed from the present, by changing *μαι* into *μην*, and prefixing the augment; as, *τυπλομαι, ετυπλομην*.

ε and *ο* are sometimes omitted; as, *ελξεῖο* for *ελκεῖο*; *ωμην* for *ωομην*.

Perfect.

The perfect is formed from the perfect active, by changing the last syllable into *μαι*; as, *τετερφα, τετερμαι*.

The following slight changes are made for the sake of harmony.

1. When *φα* is preceded by a vowel, *μ* is doubled; as, *τετυφα, τετυμμαι*.

2. When *κα* is preceded by *γ*, that letter is changed into *μ*; as, *πεφαγκα, πεφαμμαι*.

3. *χα* of the active is changed into *γμαι*; as, *λελεχα, λελεγμαι*; unless it is preceded by *γ*.

4. Verbs which have *σ* in the first future active, retain the *σ* before *μαι*; as, *πληθω, πλησω, πεπληκα, πεπλησμαι*; but in verbs in *ω pure*, if the penult of the future be *long*, *σ* is omitted; as, *ποιω, ποιησω, πεποιημαι*.*

The following however, with a *long* penult retain the *σ*. *ακουω, γινω, θραυω, κελευω, πευω, παιω, πταιω, βαιω, σειω, χωω*.

5. From verbs in *νω*, the Attics frequently form the perfect in *σμαι*; as, *μιαινω, μεμιασμαι*.

6. Dissyllables that have *εps* in the penult of the perfect active, change *ε* into *α* in the perfect passive; as, *τρεπω, τετραμμαι*.

7. Verbs which in the perfect active change *ε* into *ο*, resume the *ε* in the perfect passive; as, *κλεπτω, κεκλοφα, κεκλεμμαι*.

8. Some verbs which have *ευ* in the penult of the perfect active, reject the *ε*; as,

τελειωχα, τελυγμαι. πεπευκα, πεπυσμαι.

πεφευχα, πεφυγμαι. σεσευκα, σεσυμαι.

On the Second and Third Persons of the Perfect.

The second and third persons singular of the perfect passive are formed from the perfect active, by changing *α* into *σαι* and *ται*; as,

*Also, *αρωω*, and a number of others whose penult is short or doubtful.

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τυπῶ, τετυπῶμαι, τετυπῶ-σαι, τετυπῶ-ται,
 ch become τετυπῶμαι, τετυπῶσαι,
 placing the double consonant π for φσ, and changing the
 sh mute φ into its cognate smooth one.*

λεγω, λελεχ-α, λελεγμαι, λελεχ-σαι, λελεχ-ται.
 λελεξαι, λελεκῖαι.

Verbs whose perfect active ends in κα, drop the κ; as, λυω,
 λυ-κα, λελυμαι, λελυ-σαι, λελυ-ται. Φαινω, τεφαργκα, πεφαρμαι,
 εν-σαι,† πεφαν-ται. But when the first person is in σμαι,
 third is in σται; as, πληθω, πεπλη-κω, πεπλησμαι, πεπλησται,
 λησται.

The first person dual and plural are formed from the first
 person singular by changing ται into μεδον, μεδα; as, τετυπμαι,
 τε-μεδον τετυμ-μεδα.

The second and third persons dual are formed from the
 first person singular, by changing ται into δον, and the preced-
 ing smooth mute into its cognate rough one; ‡ as, τετυπ-ται,
 τε-δον; λελεχ-ται, λελεχ-δον. If ται is preceded by a vowel,
 inserted before δον; as, λελυται, λελυ-δον.

The second person plural is formed from the second person
 singular, by changing δον into δε; as, πετυφδον, τετυφδε; λελεχ-δον,
 λελεχ-δε.

The third person plural is regularly formed by inserting ν be-
 fore ται, of the third person singular; as, λελυ-ται, λελυ-νται.
 If a consonant precedes the ται, the participle with the verb
 is used; as, τετυπῶ-ται, τετυπμενοι εἰσι.

The perfect of the *imperative* is formed from that of the in-
 finitive, by changing αι into ο; τετυπῶμαι, τετυπῶ; and ται into
 τ with the preceding smooth mute into its cognate rough one; ‡
 τετυπῶ-ται. τετυπῶ-δω. But if a vowel precedes ται, σ is in-
 serted; as, τετιμῆσθω.

When μαι of the perfect indicative is preceded by a vowel,
 it is changed into μην, to form the perfect *optative*; and if the
 preceding vowel be η or ω, ι is subscribed; if not, it is annexed;
 πεφιλημαι, πεφιλημην; δεδηλωμαι, δεδη-λωμην; δεδομαι, δεδοι-
 μην. But when μαι is preceded by a consonant, or a diphthong
 ch has υ in it, the perfect participle is used with εἰη; as,
 εγμαι, λελεγμενος εἰη.

The perfect of the *subjunctive* is formed from that of the

See rule i. page 4.

In the perfect active, ν before κ was changed into γ; it is here re-
 stored.

The smooth mute is roughened before θ, by rule i. page 4.

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indicative, when *μαι* is preceded by a vowel, by changing vowel into *ω*; as, *ἔσταιμαι*, *ἔσσωμαι*. When *μαι* is preceded by a consonant, or a diphthong containing *υ*, the perfect part with the verb *ω* is used; as, *λελεγμένος ω, ης, η*.

The perfect of the infinitive is formed from the second person plural of the indicative perfect, by changing *ε* into *αι* *τεῖνυφθε*, *τεῖνυφθ-αι*. These changes will be more fully treated by the following table.

SYNOPSIS OF VERBS IN THE PERFECT PASSIVE

Indic.	Imp.	Optat.	Subj.	Infin.	Partic.
τετυ-μαι } ετετε-μαι }	-το	-μμένος, ειην	-μμένος, ω	-φθαι	-μεν
λελεγ-μαι	-ξο	-γμένος, ειην	-γμένος, ω	-χθαι	-γε
πεπει-σμαι	-σο	-σμένος, ειην	-σμένος, ω	-σθαι	-σι
πεποι-ημαι	-ησο	-ημην	-ωμαι	-ησθαι	-η
θεδηλ-ωμαι	-ωσο	-ωμην	-ωμαι	ωσθαι	-ω
εσταλ-μαι } εσπαρ-μαι }	-θο	-μένος, ειην	-μένος, ω	-θαι	-με
πεφα-μμαι	-νσο	-μμένος, ειην	-μμένος, ω	-νθαι	-με

Pluperfect.

The pluperfect is formed from the perfect by changing *μαι* into *μην*, and prefixing the augment when the perfect begins with a consonant *τεῖνυμαι*, *ετεῖνυμην*.

The second and third persons of the pluperfect are formed from those of the perfect, by changing *αι* into *ο*, and *εις* into *σαν*.

	2d Sing.	3d Sing.	3d Plur.
Perf.	τετισαι,	τετιται,	τετινται.
Pluperf.	ετετισο,	ετετιστο,	ετετιντο.
Perf.	λελεξαι,	λελεχται,	λελεγμενοι εισι.
Pluperf.	ελελεξο,	ελελεχτο,	λελεγμενοι ησαν

Paulo-post Future.

The paulo-post future is formed from the second person singular of the perfect passive by changing *αι* into *ομαι*; as,

τετυμμαι, *τεῖνυψ-αι*, *τεῖνυψ-ομαι*.

First Aorist.

The first aorist is formed from the third person singular of the perfect, by changing *ται* into *θην*, and the preceding smooth mute into its cognate rough one ; * dropping the first letter, if it is a consonant ; as, *τετυπλαι, ετυφθην*.

Exception 1. Those verbs which change *ε* into *α* in the perfect passive, in this tense resume the *ε* ; as, *εστραμμαι, εστρεφθην*.

2. Those which drop *ν* in the perfect, have it restored in this tense by the Poets ; as, *εκλινθην* for *εκλιθην*.

- | | | |
|---|---|---------------------------------|
| 3. <i>εμνησθην</i> , from <i>μεμνηται</i> , | } | assume <i>σ</i> . |
| <i>εβρωσθην</i> , <i>εβρωται</i> , | | |
| <i>εσωσθην</i> , <i>εσωσται</i> , | } | drops, <i>σ</i> . |
| <i>ευρεσθην</i> , <i>ευρηται</i> , | | |
| <i>ηρεσθην</i> , <i>ηρηται</i> , | } | change <i>η</i> into <i>ε</i> . |
| <i>εσχεσθην</i> , <i>εσχηται</i> , | | |

First Future.

The first future is formed from the third person singular of the first aorist, by adding *σομαι*, and casting off the augment ; as, *ελυθθι, τυφθι-σομαι*.

Second Aorist.

The second aorist is formed from the second aorist active, by changing *ον* into *ην* ; as, *ελυπον, ελυπην*.

Second Future.

The second future is formed from the second aorist, by changing *ην* into *ησομαι*, and rejecting the augment ; as, *ετυπ-ην, τυπ-ησομαι*.

FORMATION OF THE TENSES IN THE MIDDLE VOICE.

Present and Imperfect.

The present and imperfect are the same as in the passive.

First Future.

The first future is formed from the first future

* For the reason of this change, see rule i. page 4.

active, by changing ω into $\omicron\mu\alpha\iota$; as, $\tau\upsilon\psi\omega$; $\tau\upsilon\psi\omicron\mu\alpha\iota$; but in *liquid verbs*, into $\grave{\epsilon}\mu\alpha\iota$;^{*} as, $\sigma\tau\epsilon\lambda\acute{\omega}$, $\sigma\tau\epsilon\lambda\grave{\epsilon}\mu\alpha\iota$.

Second Future.

The second future is formed from the second future active, by changing $\acute{\omega}$ into $\grave{\epsilon}\mu\alpha\iota$; as, $\tau\upsilon\pi\acute{\omega}$, $\tau\upsilon\pi\acute{\epsilon}\mu\alpha\iota$.

$\Pi\iota\omega$, $\beta\iota\beta\omega$, $\phi\alpha\gamma\omega$, and $\epsilon\delta\omega$, have the second future in $\omicron\mu\alpha\iota$.[†] But these are thought to be the present used for the future. To these add the poetic futures $\beta\epsilon\omicron\mu\alpha\iota$ and $\nu\epsilon\omicron\mu\alpha\iota$ by *crasis* $\nu\epsilon\upsilon\mu\alpha\iota$.

First Aorist.

The first aorist is formed from the first aorist active, by adding $\mu\eta\nu$; as, $\epsilon\tau\upsilon\psi\alpha$, $\epsilon\tau\upsilon\psi\alpha\mu\eta\nu$.

Verbs in ω pure have this tense often syncopated; as, $\epsilon\upsilon\pi\alpha\mu\eta\nu$ for $\epsilon\upsilon\pi\eta\sigma\alpha\mu\eta\nu$, $\omega\upsilon\alpha\mu\eta\nu$ for $\omega\upsilon\eta\sigma\alpha\mu\eta\nu$.

Second Aorist.

The second aorist is formed from the second aorist active, by changing $\omicron\nu$ into $\omicron\mu\eta\nu$; as, $\epsilon\tau\upsilon\pi\omicron\nu$, $\epsilon\tau\upsilon\pi\omicron\mu\eta\nu$.

VERBS IN ΜΙ.

Verbs in $\mu\iota$ are formed from verbs in $\alpha\omega$, $\epsilon\omega$, $\omicron\omega$, and $\iota\omega$:

I. By changing ω into $\mu\iota$; and lengthening the penult in the singular.[‡]

II. By prefixing the reduplication.

The reduplication is proper or improper.

Proper, when the first consonant of the present tense is repeated with ι ; as, $\delta\omega$, $\delta\iota\delta\omega\mu\iota$. If the first consonant is a rough mute, it is changed into its cognate smooth one; § as, $\theta\epsilon\omega$, $\tau\iota\theta\eta\mu\iota$.

Improper, when a rough ι only is prefixed,

* Also those verbs from which σ has been dropped by the Attics; as, $\kappa\omicron\mu\iota\omega$, $\kappa\omicron\mu\iota\mu\epsilon\mu\alpha\iota$.

† Declined thus: $\phi\alpha\gamma\omicron\mu\alpha\iota$, $-\omicron\sigma\alpha\iota$, $\eta\iota\alpha\iota$.

‡ In the second Aorist, the penult of the dual and plural is lengthened, in all verbs, but $\tau\iota\theta\eta\mu\iota$, $\iota\eta\mu\iota$, $\delta\iota\delta\omega\mu\iota$.

§ By rule ii. page 4.

which happens to verbs beginning with σ], π], or ρ]owel ; as, σ]αω, ισ]ημι.

Thus, from σ]αω is formed ισ]ημι.

from θεω, τιθημι.

from δοω, διδωμι.

from δεικνυω, δεικνυμι.

Verbs in *μι* have but three tenses of that form, the present, imperfect, and second aorist. They take the other tenses from verbs in *ω*, from which they are derived.

Many want the reduplication, particularly all verbs in *υμι* ; which want, likewise, the second aorist* and the optative and subjunctive moods.

1. The Poets and Æolics change many contract verbs into verbs in *μι*, but without the reduplication ; as,

γελᾶω, γελημι.

νικάω, νικημι.

ὄραω, ὀρημι.

Sometimes they repeat the initial letters ; as, ἀλαω, ἀλα-
μι.

In the Ionic and Bæotic dialects, the reduplication is made ε ; as, ἐσ]ημι, τεσ]ημι.

2. To the common reduplication, *μ* is sometimes added ; as, κω, κμπαλημι. A syncope sometimes takes place ; as, λημι from εαλαω.

The reduplication is sometimes in the middle ; as, ονσ]ω, ημι.

3. Barytons sometimes become verbs in *μι* ; as, βρι]θημι from βρι]θω. But in such instances, the verb in *μι* seems to be formed from a contract verb derived from the Baryton : thus, ισ]ημι is from βρι]δεω, derived from βρι]δω.

FORMATION OF THE TENSES IN THE ACTIVE VOICE.

Imperfect.

The imperfect is formed from the present, by changing *μι* into *ν* ; prefixing the augment, ex-

Dissyllables in *υμι* have a second aorist, but it is the same with the perfect.

cept when the verb begins with *ι*; as, *τιθημι, ετι-
θην*; *ιστημι ιστην*.

Second Aorist.

The second aorist is formed from the imperfect, by casting off the reduplication, and taking the augment; as, *ετιθην, εθην*; *ιστην, εστην*.

When the verb has no reduplication the 2d aorist is the same with the imperfect in the singular number and in some verbs in the other numbers.

First Future.

The first future has sometimes a reduplication; as, *τιθησω*.

FORMATION OF THE TENSES IN THE PASSIVE VOICE.

Present.

The present is formed from the present active, by changing *μ* into *μαι*, and shortening the penult; as, *ιστημι, ισταμαι*; *τιθημι, τιθεμαι*.

The following do not shorten the penult. *ημαι, αημαι, ακα-
χημαι, αλαλημαι, αλαλυκημαι, αποκλιμαι διζημαι, ονημαι*. The last, however, sometimes shortens the penult.

Imperfect.

The imperfect is formed from the present, by changing *μαι* into *μην*, and prefixing the augment, except when the verb begins with *ι*; as, *τιθεμαι, ετιθεμην*; *ισταμαι, ισταμην*.

Perfect.

The long penult of the perfect active is shortened in the passive; as, *δεδωκα, δεδομαι*; *ειμαι* and *τεθειμαι* are exceptions.

FORMATION OF THE TENSES IN THE MIDDLE VOICE.

Present and Imperfect.

The present and imperfect are the same with those of the passive.

Second Aorist.

The second aorist is formed from the imperfect by casting off the reduplication; as, *ετιθεμην, εθεμην*.

	Indicative.	Imperative.	Υπατα.	συνυπατα.	συνυπα.
Pres.	S. ἴσ-ημ —ης —ησι	ἴσ-αθι —ατω	ἴσ-αην-αης-αιη	ἴσ-ῶ —ῆς —ῆ	ἴσ-αναι
	D. —αῖον —αῖον	—αῖον —αῖων	—αιητον-αιητην	—ῆτον —ῆτον	
	P. —αμεν-αῖς —ασι	—αῖς —αῖωσαν	—αιημεν-αιητε-αιησαν(αιεν)	—ῶμεν —ῆτε —ῶσι	
Imperi.	S. ἴσ-ην —ης —η				
	D. —αῖον —αῖην				
	P. —αμεν-αῖς —ασαν				
2d Aor.	S. εἶσ-ην —ης —η	εἶη-θι —ῖω	εἶσ-αην-αης-αιη	εἶσ-ῶ —ῆς —ῆ	εἶσ-αναι
	D. —ῆτον —ῆτην	—ῖον —ῖων	—αιητον-αιητην	—ῆτον —ῆτον	
	P. —ῆμεν-ῆτε-ῆσαν(αν)	—ῖς —ῖωσαν	—αιημεν-αιητε-αιησαν(αιεν)	—ῶμεν-ῆτε —ῶσι	
PASSIVE VOICE.					
Pres.	S. ἴσ-αμαι-ασαι-αῖαι	ἴσ-ασ(ω)-ασθω	ἴσ-αμην —αιο —αιο	ἴσ-ῶμαι-ῆ —ῆται ἴσ-ασθαι	ἴσ-αμενος
	D. —αμεθον-ασθον-ασθον	—ασθον-ασθων	—αμεθον-ασθον-ασθον	—ῶμεθον-ῆσθον-ῆσθον	
	P. —αμεθα-ασθε-ανται	—ασθε-ασθωσαν	—αμεθα-ασθε-αντο	—ῶμεθα-ῆσθε-ωνται	
Imperi.	S. ἴσ-αμην-ασο-αῖο				
	D. —αμεθον-ασθον-ασθον				
	P. —αμεθα-ασθε-αντο				
Present and imperfect like the Passive. MIDDLE VOICE.					
2d Aor.	S. εἶσ-αμην-ασο-αῖο	εἶσ-ασ(ω)-ασθω	εἶσ-αμην-αιο —αιο	εἶσ-ῶμαι-ῆ —ῆται	εἶσ-αμενος
	D. —αμεθον-ασθον-ασθον	—ασθον-ασθων	—αμεθον-ασθον-ασθον	—ῶμεθον-ῆσθον-ῆσθον	
	P. —αμεθα-ασθε-αντο	—ασθε-ασθωσαν	—αμεθα-ασθε-αντο	—ῶμεθα-ῆσθε-ωνται	

Second Declension of Verbs in μ .

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	Indic.	Imper.	Opiat.	Subj.	Inf.	Part.
Pres.	S. $\epsilon\iota\theta$ - $\eta\mu$ - $\eta\varsigma$ - $\eta\delta\iota$ D. - $\epsilon\sigma\tau\omicron\nu$ - $\epsilon\sigma\omega\nu$ P. - $\epsilon\mu\epsilon\nu$ - $\epsilon\sigma\tau\epsilon$ - $\epsilon\iota\delta\iota$	$\epsilon\iota\theta$ - $\epsilon\sigma\tau\iota$ ($\epsilon\theta\iota$) - $\epsilon\sigma\omega$ - $\epsilon\sigma\tau\omicron\nu$ - $\epsilon\sigma\omega\nu$ - $\epsilon\sigma\tau\epsilon$ - $\epsilon\sigma\omega\delta\alpha\nu$	$\epsilon\iota\delta\iota$ - $\epsilon\iota\eta\nu$ - $\epsilon\iota\eta\varsigma$ - $\epsilon\iota\eta$ - $\epsilon\iota\eta\sigma\tau\omicron\nu$ - $\epsilon\iota\eta\sigma\tau\eta\nu$ - $\epsilon\iota\eta\mu\epsilon\nu$ - $\epsilon\iota\eta\sigma\tau\epsilon$ - $\epsilon\iota\eta\sigma\tau\omega$	$\epsilon\iota\delta\iota$ - ω - $\eta\delta$ - $\eta\delta\iota$ - $\eta\delta$ - $\eta\delta\iota$ - $\omega\mu\epsilon\nu$ - $\eta\delta$ - $\omega\delta\iota$	$\epsilon\iota\theta$ - $\epsilon\iota\nu\alpha\iota$	$\epsilon\iota\delta\iota$ - $\epsilon\iota\varsigma$
Imp.	S. $\epsilon\sigma\tau\iota\theta$ - $\eta\nu$ - $\eta\varsigma$ - η D. - $\epsilon\sigma\tau\omicron\nu$ - $\epsilon\sigma\tau\eta\nu$ P. - $\epsilon\mu\epsilon\nu$ - $\epsilon\sigma\tau\epsilon$ - $\epsilon\sigma\tau\alpha\nu$					
2dAo.	S. $\epsilon\theta$ - $\eta\nu$ - $\eta\varsigma$ - η D. - $\epsilon\sigma\tau\omicron\nu$ - $\epsilon\sigma\tau\eta\nu$ P. - $\epsilon\mu\epsilon\nu$ - $\epsilon\sigma\tau\epsilon$ - $\epsilon\sigma\tau\alpha\nu$	$\theta\epsilon\varsigma$ ($\theta\epsilon\sigma\tau\iota$) - $\theta\epsilon\sigma\omega$ - $\theta\epsilon\sigma\tau\omicron\nu$ - $\theta\epsilon\sigma\omega\nu$ - $\theta\epsilon\sigma\tau\epsilon$ - $\theta\epsilon\sigma\omega\delta\alpha\nu$	$\delta\iota\epsilon\iota\eta\nu$, - $\delta\iota\epsilon\iota\eta\varsigma$, - $\delta\iota\epsilon\iota\eta$ - $\delta\iota\epsilon\iota\eta\sigma\tau\omicron\nu$ - $\delta\iota\epsilon\iota\eta\sigma\tau\eta\nu$ - $\delta\iota\epsilon\iota\eta\mu\epsilon\nu$ - $\delta\iota\epsilon\iota\eta\sigma\tau\epsilon$ - $\delta\iota\epsilon\iota\eta\sigma\tau\omega$	$\delta\iota\omega$, $\delta\iota\omega\delta\iota$, $\delta\iota\omega\delta\iota$ - $\delta\iota\omega\delta\iota$, $\delta\iota\omega\delta\iota$ - $\delta\iota\omega\mu\epsilon\nu$, $\delta\iota\omega\delta\iota$ - $\delta\iota\omega\delta\iota$	$\delta\iota\epsilon\iota\nu\alpha\iota$	$\delta\iota\epsilon\iota\varsigma$

PASSIVE VOICE.

Pres.	S. $\epsilon\iota\theta$ - $\epsilon\mu\alpha\iota$ - $\epsilon\sigma\tau\alpha\iota$ - $\epsilon\sigma\tau\alpha\iota$ D. - $\epsilon\mu\epsilon\theta\omicron\nu$ - $\epsilon\sigma\theta\omicron\nu$ - $\epsilon\sigma\theta\omicron\nu$ P. - $\epsilon\mu\epsilon\theta\alpha$ - $\epsilon\sigma\theta\epsilon$ - $\epsilon\nu\sigma\tau\alpha\iota$	$\epsilon\iota\theta$ - $\epsilon\sigma\theta$ (χ) - $\epsilon\sigma\theta\omega$ - $\epsilon\sigma\theta\omicron\nu$ - $\epsilon\sigma\theta\omega\nu$ - $\epsilon\sigma\theta\epsilon$ - $\epsilon\sigma\theta\omega\delta\alpha\nu$	$\epsilon\iota\delta\iota$ - $\epsilon\mu\eta\nu$ - $\epsilon\iota\omicron$ - $\epsilon\iota\sigma\tau\omicron$ - $\epsilon\mu\epsilon\delta\iota\omicron\nu$ - $\epsilon\iota\sigma\tau\omicron\nu$ - $\epsilon\iota\sigma\tau\omicron\nu$ - $\epsilon\mu\epsilon\delta\iota\alpha$ - $\epsilon\iota\sigma\tau\epsilon$ - $\epsilon\nu\sigma\tau\omicron$	$\epsilon\iota\delta\iota$ - $\omega\mu\alpha\iota$ - $\eta\delta$ - $\eta\delta$ - $\omega\mu\epsilon\delta\iota\omicron\nu$ - $\eta\delta\delta\iota\omicron\nu$ - $\eta\delta\delta\iota\omicron\nu$ - $\omega\mu\epsilon\delta\iota\alpha$ - $\eta\delta\delta\iota\epsilon$ - $\omega\mu\epsilon\delta\iota\alpha$	$\epsilon\iota\delta\iota$ - $\epsilon\sigma\tau\alpha\iota$	$\epsilon\iota\delta\iota$ - $\epsilon\sigma\tau\alpha\iota$
Imp.	S. $\epsilon\sigma\tau\iota\theta$ - $\epsilon\mu\epsilon\nu$ - $\epsilon\sigma\tau\omicron$ - $\epsilon\sigma\tau\omicron$ D. - $\epsilon\mu\epsilon\theta\omicron\nu$ - $\epsilon\sigma\theta\omicron\nu$ - $\epsilon\sigma\theta\omicron\nu$ P. - $\epsilon\mu\epsilon\theta\alpha$ - $\epsilon\sigma\theta\epsilon$ - $\epsilon\nu\sigma\tau\omicron$					
2dAo.	S. $\epsilon\theta$ - $\epsilon\mu\epsilon\nu$ - $\epsilon\sigma\tau\omicron$ - $\epsilon\sigma\tau\omicron$ D. - $\epsilon\mu\epsilon\theta\omicron\nu$ - $\epsilon\sigma\theta\omicron\nu$ - $\epsilon\sigma\theta\omicron\nu$ P. - $\epsilon\mu\epsilon\theta\alpha$ - $\epsilon\sigma\theta\epsilon$ - $\epsilon\nu\sigma\tau\omicron$	$\epsilon\sigma\theta$ (χ) - $\epsilon\sigma\theta\omega$ - $\epsilon\sigma\theta\omicron\nu$ - $\epsilon\sigma\theta\omega\nu$ - $\epsilon\sigma\theta\epsilon$ - $\epsilon\sigma\theta\omega\delta\alpha\nu$	$\delta\iota\epsilon\iota\eta\nu$, $\delta\iota\epsilon\iota\eta\varsigma$, $\delta\iota\epsilon\iota\eta$ - $\delta\iota\epsilon\iota\eta\sigma\tau\omicron\nu$ - $\delta\iota\epsilon\iota\eta\sigma\tau\eta\nu$ - $\delta\iota\epsilon\iota\eta\sigma\tau\omega$	$\delta\iota\omega$, $\delta\iota\omega\delta\iota$, $\delta\iota\omega\delta\iota$ - $\delta\iota\omega\delta\iota$, $\delta\iota\omega\delta\iota$ - $\delta\iota\omega\delta\iota$	$\delta\iota\epsilon\iota\nu\alpha\iota$	$\delta\iota\epsilon\iota\varsigma$

MIDDLE.

Present and imperfect like the Passive.						
2dAo.	S. $\epsilon\theta$ - $\epsilon\mu\epsilon\nu$ - $\epsilon\sigma\tau\omicron$ - $\epsilon\sigma\tau\omicron$ D. - $\epsilon\mu\epsilon\theta\omicron\nu$ - $\epsilon\sigma\theta\omicron\nu$ - $\epsilon\sigma\theta\omicron\nu$ P. - $\epsilon\mu\epsilon\theta\alpha$ - $\epsilon\sigma\theta\epsilon$ - $\epsilon\nu\sigma\tau\omicron$	$\epsilon\sigma\theta$ (χ) - $\epsilon\sigma\theta\omega$ - $\epsilon\sigma\theta\omicron\nu$ - $\epsilon\sigma\theta\omega\nu$ - $\epsilon\sigma\theta\epsilon$ - $\epsilon\sigma\theta\omega\delta\alpha\nu$	$\delta\iota\epsilon\iota\eta\nu$, $\delta\iota\epsilon\iota\eta\varsigma$, $\delta\iota\epsilon\iota\eta$ - $\delta\iota\epsilon\iota\eta\sigma\tau\omicron\nu$ - $\delta\iota\epsilon\iota\eta\sigma\tau\eta\nu$ - $\delta\iota\epsilon\iota\eta\sigma\tau\omega$	$\delta\iota\omega$, $\delta\iota\omega\delta\iota$, $\delta\iota\omega\delta\iota$ - $\delta\iota\omega\delta\iota$, $\delta\iota\omega\delta\iota$ - $\delta\iota\omega\delta\iota$	$\delta\iota\epsilon\iota\nu\alpha\iota$	$\delta\iota\epsilon\iota\varsigma$

Fourth Declension of verbs in μ .

ACTIVE VOICE.

	Indic.	Imper.	Inf.	Part.
Pr	S. ζυγν-υμ-ις-ασι D. -υτον-υτων P. -υμεν υτε-υσι	ζυγν-υθι-τω -υτον υτων -υτε-υτωσαν	ζυγνυσαι	ζυγνυς
Im	S. εζυγν-υν-υς-υ	D εζυγν-υτον-υτην	P. εζυγν-υμεν-υτε-υσι	

PASSIVE VOICE.

Pr	S. ζυγν-υμαι υσαι υται D. -υμεθον-υσθον-υσθον P. -υμεθα-υσθε-υνται	ζυγν-υσο-υσθω -υσθον-υσθων -υσθε-υσθωσαν	ζυγνυσθαι	ζυγνυ- νος
Im	S. εζυγν υμην-υσο-υτε	D. υμεθον-υσθον-υσθην	P. υμεθα-υσθε-υτε	

Notes on Verbs in μ .

1. In Ionic and Doric writers, the forms, -εω, -εω, -οω, often occur in the present and imperfect with the reduplication, as the contracted form; as, ιστ-ῶν-ᾶς-ᾶ; σπασεις, διδοις, &c. Verbs in μ are sometimes declined by the Attics as if from $\nu\omega$.

2. In the third person plural of the present active, *ασι*, *ι* and *ναι* are frequently used.

3. The optative, present and 2d aorist have more common in the plural *ειμεν*, *ειτε*, *ειεν*; *αιμεν*, *αιτε*, *αιεν*; *οιμεν*, *οιτε*, *οιεν*.

4. The verb *ισημι*, *ισημαι* is frequently found with an epenthesis of *τ*; as, *επισταντο* for *επισαντο*.

I. εἰμι, to be, from εἶναι.

	Indic.	Imperat.	Opiat.	Subj.	Infin.	Part.
Pres.	S. εἰμι, εἶς, or εἰ, εἰς, ἰσθι or εἶθι, εἴθε D. εἶπον, εἶπον P. εἶμεν, εἶτε, εἶθε	εἴην, εἴης, εἴη εἴμεσθαι, εἴμεσθαι εἴθε, εἴθεσθαι (εἴθε)	εἴην, εἴης, εἴη εἴμεσθαι, εἴμεσθαι εἴθε, εἴθεσθαι (εἴθε)	ᾧ, ᾗς, ᾗ ᾗς, ᾗς, ᾗς ᾧμεν, ᾧς, ᾧς	εἶναι	ὢν
Imp.	S. ἦ, ἦς (ἦσθαι), ἦ D. ἦσαν (ἦσαν), ἦσαν (ἦσαν) P. ἦμεν, ἦτε (ἦτε) ἦσαν					
Fut.	S. εἰσθαι, εἴη, εἴσθαι (εἴσθαι) D. εἰσθαι, εἴσθαι, εἴσθαι P. εἰσθαι, εἴσθαι, εἴσθαι	εἴσθαι, εἴσθαι (εἴσθαι) D. εἴσθαι, εἴσθαι, εἴσθαι P. εἴσθαι, εἴσθαι, εἴσθαι	εἴσθαι, εἴσθαι, εἴσθαι		εἴσθαι	εἴσθαι
II. εἰμι, to go, from εἶναι.						
Pres.	S. εἰμι, εἶς (εἰ), εἴθι D. ἔσθαι, ἔσθαι P. ἔμεν, ἔτε, ἔθε	ἔθι (εἰ) ἔσθαι ἔσθαι, ἔσθαι ἔμεν, ἔμεν, ἔμεν	ἔθι, ἔθι, ἔθι ἔσθαι, ἔσθαι, ἔσθαι ἔμεν, ἔμεν, ἔμεν	ᾧ, ᾗς, ᾗ ᾗς, ᾗς, ᾗς ᾧμεν, ᾧς, ᾧς	εἶναι	ὢν
Imp.	S. ἦν (ἦν or ἦν) ἦν (ἦν) D. ἦσαν, ἦσαν, ἦσαν P. ἦμεν, ἦτε, ἦτε, ἦσαν	ἦν (ἦν) ἦσαν, ἦσαν, ἦσαν ἦμεν, ἦτε, ἦτε, ἦσαν				

III. *φημι, to say.*

This verb is declined like *ιστημι*, but is used only in some tenses. It will be sufficient therefore to give the synopsis.

	Ind.	Imp.	Opt.	Sub.	Inf.	Part.
Pres.	φημι	φάθι	φαιην	φω	φάναι	φας
Imp.	εφην					
1. Aor.	εφῆσα		φησάμην	φησάω	φησάει	φησας.
Fut.	φησώ					

In the middle voice, *εφαμην* (2 Aor.) *φασθαι*, and *φασθ* or *φας* (Imp.) *φαμενος*, occur. In the passive a perfect tense, *πεφαπται*, *πεφασθαι*, *πεφασθω*, *πεφαμενος*.

Note.—1. For *εφην-ης*, &c. is frequently put *ην, ης, η*, as, *ην δ' ἔγω*, "said I;" *ἦ δ' ὅς*, "said he;" In like manner *ἡμι* is used for *φημι*: Aristoph. Nub. 1145.

2. The infinitive *φάναι* is used in the sense of past time, as, *φάναι τὸν Σωκράτη*, "that Socrates has said."

IV. *κειμαι, to lie, is declined like τῶμι.*

	Ind.	Imp.	Opt.	Subj.	Inf.	Part.
Pres.	κειμαι	κεῖσο	κειοίμην	κεισμαι	κεισθαι	κειμενος
Imp.	εκειμην					
Fut.	κεισόμαι					

V. *ἕμαι, to sit, for εἵμαι from εῷ, "I sit."* It is regularly declined in the perfect and pluperfect.

	Ind.	Imp.	Inf.	Part
Perf.	ἤμαι	ἦσο	ἦσθαι	ἦμενος
Plup.	ἦμην			

For the third person plural *ἡται*, *εαται* is frequently used, and *εατο* or *ειατο* for *ἡτο*. This verb is chiefly used in composition with *κατα*; as, *καθῆμαι*.

VI. *ἐμαι, to put on, is the perfect passive of ἐννυμι, the pluperfect ἐμην is sometimes used, and the participle ἐμενος.*

GENERAL LIST OF IRREGULAR OR ANOMALOUS VERBS.

There are few Verbs in the Greek language, which can be regularly conjugated in all their Moods and Tenses. Some of these deficiencies may be traced to the principle of harmony : others, vainly is the attempt to investigate the causes. Defective terms are supplied either from obsolete forms of the same Verbs, or from some other verbs in use.* To assist the learner in tracing these tenses to their respective Themes or Roots, the following list has been compiled. It consists of analogies, as far as they can be applied to any species of Verbs ; but in general it contains the particular formation of each tense in common use.

Of the following Verbs, those which are used only in the Present and imperfect, will be found in the first column ; the second will contain the obsolete Roots, followed by the Tenses, which are formed from them.

A.

αἶμαι	αγαω, αγασσομαι, ηγασαμην, ηγασμαι, ηγασθην.
οὖω,	{ αγω, αξω, ηξα, ηχα, ηγον.
οὖμι,	
αἶ,	{ φαγω, εαξα, εαχα, εαγον.†
,	
,	{ αγαγω, ηγαγον, ηγαγομην,
,	
,	{ αδεω, αδησω, ηδηκα, ηδον, εαδα.‡
κνω,	
ω,	{ ελω, ειλον, ειλομην, ελω, ελουμαι, ειλαμην.
ησω,	
εα,	{ αισω, αισησομαι, ησθημαι, ησθομην.
ισανομαι	
ησχω,	{ αλδεω, αλδησω, ηλδηκα.
ομαι,	
	αλευω, ηλευσα, ηλευσθην & ηλεαμην by Syncope.
ξω,	{ αλεχω, αλεξαμην.
ηδεω	
	{ αλεξεω, αλεξησω.
	αλιω, αλισω, ηλικα.

Such is the case in some Latin Verbs. Thus *ferio* is used only in the tenses formed from the Present, and borrows the Perfect and Supine, the tenses formed from them, from *percutio*.

εγω to break, conjugated with the Digamma, φαγω, forms εφαξα, εφα, εφαγον. But as the Digamma is seldom expressed in writing, words will be εαξα, εαχα, εαγον.

This seems to be put for εφαδα. That αδα, had the Digamma appears from *Odys. XVI. 28.*

ἀλώσκω,
αλφάνω,
ἁμαρτάνω,

ἄλωω, ἄλωσσω, ἄλωσθαι, ἔλωσα, ἔλωκα, ἤλ
αλφω, αλφωσσω.
ἁμαρτάνω, ἁμαρτησώ, ἁμαρτησθαι, ἡμαρτησα
τηκα, ἡμαρτημαι, ἦμ
Poet. ἡμῆροτον.

ἀμειννύμι,
ἀμεινίσκω,
ἀμεινίσκω,
ἀμεινίσκω,
ἀνωγώ,
ἀνώξω,
ἠνώγα,
ἀρεσκώ,
αὐξάνω,
αἰξώ,
αἰξώ,
αἰχδομαι,

ἀμεινέω.

ἀμεινίσκω, ἀμεινίσσω, ἀμεινίσθη.

ἀνωγέω, Imp. πνώγειν, ἀνωγησώ.

ἀνωγήμεναι, Imperf. ἀνωγησθι, and ἀνωγησθι.

ἀρεσώ, ἀρεσώ, ἀρεσθαι, ἠρεσά, ἠρεσάμην, ἠ

αἰξέω, αἰξήσω, αἰξήσθαι, ἠξήσα, ἠξήματα

αἰχδέω, αἰχδέσθαι, ἠχδέσθη, αἰχδέσθησθαι.

B.

βαίνω,

βαίω, βήσω, βήσομαι, ἐβησα, ἐβησάμην, ἐ
βησήμεναι, βεβηα, 2d F. βεβ

βίβω, Part. Pres. βιβών.

βίβημι, 2d A. βήην, Part. Pres. βίβας.

βλέω, βλήσω, βέβληκα, βέβλημαι, ἐβ
βληθήσομαι.

βαλλέω, βαλλήσω.

βλήμην, ἐβλήν. 2d A. Opt. M. βλεῖο.

βάλλω,
βαλῶ,
έβαλον,
βεβόλα,
βαμβανώ.
βασκάω,

βιάσκαω,

βλαπτώ,
βλαπίσκω,

βοσκάω,

βούλομαι,

βρωσκώ,
βερύσκαω,

βίω, βιώσω, βέβιωκα, βέβιωμαι, ἐβίωχ.
βίωμι, ἐβίων.

βλαβίω, βλα, βεσται.

βλασπίω, βλασπίσω, ἐβλασπίκα, ἐβλασπίον.

βοσκέω, βοσκήσω, βοσκήσομαι, βεβοσκήκα.

βω, βώσω, βέβωκα.

βούλεω, βούλησθαι, βεβούλημαι, ἐβούλησθαι

βρω, βρώσω.

βρύμην, ἐβρύμην.
βερύω, βερύσθαι.

Γ.

γαίω,
ἐγίμην,
ἐγίμηναι,

γαίω, γαίησω, γαίησομαι, ἐγαίησα, γέ
γαίημαι, ἐγαίηθη.

ω,	{	γηραιω, γηραισσω, εγηραισα, γεγηραικα.
	{	γηρημι, Inf. Pr. γηραναι, Part. γηρας.
αι,	{	γενεω, γενησομαι, εγενησαμην, γεγενημαι, εγεντ-
ι,*	{	την, εγενομην, γεγονα.
	{	γεινω, εγειναμην.
	{	γαω, γεγαα.
ικω,	{	γνωω, γνωσσω, γνωσομαι, εγνωκα, εγνωσμαι, εγ-
ω,	{	νωσθην, γνωσθησομαι.
	{	γνωμι, εγνω.

Δ.

rn.	{	δαεω, δαησω, δαησομαι, δεδαηκα, εδαην, δεδηα.
	{	δαζω, δασσω, δασομαι, εδασα, εδασαμην, δεδακα,
ide.	{	δεδασμαι.
,	{	δηκω, δηξω, δηξομαι, εδηξα, δεδηχα, δεδηγμαι,
	{	εδηχθην, εδακον.
νω,	{	δαρθεω, δαρθησομαι, δεδαρθηκα, εδαρθην, εδαρθον,
	{	διω, Perf. M. δεδια.
α,	{	δειδιμι. Imper. δειδιδι, εδειδισα.
ω,	{	δεικω.
μι,	{	δεεω, δεησομαι, δεδημαι, εδεθηην, δεθηθησομαι.
ι,	{	κω,
κω,	{	διδασκω, διδασκησω.
ω,	{	διδαχω, διδαξω.
εχα,	{	δραω, δρασω, εδρασα.
σχω,	{	δρημι, εδρην.
ξω,	{	δοκω, δοξω, εδοξα, δεδοχα, δεδογμαι.
δοκω,	{	δοαω, δοασομαι, εδοασαμην, Syn. εδοαμην.
ηκα,	{	δυναω, δυνασομαι, εδυνησαμην, δεδυνημαι, εδυνηθην.
ιαι,	{	δυναζω, εδυνασθην.
	{	δυω, δυσω, δυσομαι, δεδυκα, δεδυσμαι.
	{	δυμαι, εδυν.

Ε.

{	εδεω, εδηκα, εδεσθην, εδηδμ.
{	εδωω, εδοκα δε εδηδοκα, εδηδομαι.

The ancient Greeks and old Attics wrote *γεγοναι* and *γεγονασκα*; more modern writers softened those words into *γεγοναι* and *γεγονασκα*.

ἄνω,	διγω, διξομαι, διγον.
	διναω, τεδινηκα, τεδιναα, τεδιναεκα & τεδιναεια.
	δινω, διανον, 2d F. M. διανῶμαι.
ἔω,	τεδινηκα, τεδινηξω, τεδινηξομαι.
ω, from	τεδινημι, Pres. Imper. τεδιναδι, Opt. τεδιναιην, Inf.
ω,	τεδινααι, Particip. τεδινας, 2d Aor.
	εδινην.
ιω,	δορεω, δορησω, εδορον.
μι,	

I.

ινω,	ιδρυω, ιδρυσω, ιδρυσα, ιδρυσαμην, ιδρυκα, ιδρυμαι,
	ιδρυδιην.
ω,	ιζαω, ιζησω, ιζησα.
	ιζω, ισω, ισα.
ω,	ιδυσω, ιδυσω, ιδυσα,
μαι,	ιχω, ιξομαι, ιξαμην, ιγμαι, ικομην,
	ιξω, ιξον.
κομαι,	ιλαω, ιλασομαι, ιλασαμην, ιληκα, ιλασδιην, ιλασ-
ομαι,	διησομα.
	ιλημι, ιλαδι, Pr. M. ιλαμαι.
μι,	πτωω, πτησω, πηπητηκα, πεπταμαι.
ν,	

K.

ω,	κηω, εκτα & εκεια, εκταμην & εκταμην, εκαιον,
ω,	εκαην.
υκα,	
αιρω.	
ννω,	κεραω, κερασω, κεκρασα, κεκρασαμην, κερασδιησομαι.
ννυμι,	κραω, κρασω, κεκρακα, κεκραμαι, εκραδιην, κραδι-
ιμι,	σομαι.
κινω,	κερδεω, κερδησω, κερδησομαι, εκερδησα, κεκερδηκα.
κνῶ,	
ιδακα,	
νω,	κιχέω, κιχησομαι, εκιχησα, εκιχησαμην, εκιχέω.
μι,	& κιχέω,
ω,	
ξω,	κληγω, Perf. M. κεκληγα.
αγχα,	
ω,	
σω,	κλαιω, κλαιησω.
πυκα,	

κλυω,	κλυμι,	Imper. κλυθι & κεκλυθι.
κορεννω,	κορεω,	κορεσω, εκορεσα, εκορεσάμην,
κορεννυμι,		κεκορημαι, εκορεσθην.
κρεμαννενω,	κρεμαιω,	κρεμασω, εκρεμασα, εκρεμασάμην,
κρεμαννυμι		θην.
κτεινω,	κρεμημι,	κρεμαμαι.
κτενω,	κτεμι,	εκτην, 2d A. M. εκταμην, Inf.
εκτακα,		Part. καταμενος.
κυλινδω,	κυλιω,	κυλισω.
	κυλινδωω,	κυλινδωσω.

Λ.

λαγχανω,	ληχω,	ληξω, ληξομαι, λεληχα, Att
		ειληγμαι, ελαχον, Perf. M.
λαμβανω,	ληβω,	ληβομαι, λεληφα, Att. ειληφ
		μαι δε ειλημμαι. εληφθην δε
λανθανω,	ληθω,	ληφθισομαι, ελαβον, ελαβο
	λαβω,	λελαμμενα.
	λαμβω,	λαμβομαι, ελαμψαμην, ελαι
	ληθω,	Impr. εληθον, λησω, λησομα
		μαι, ελησθην, ελαθον,
		λεληθα,

Μ.

Μανθανω,	μαδω,	μαδισομαι, εμαδισαμην, μεμαδηκ
μαρμαιρω.		
μαχομαι,	μαχεω,	μαχησομαι & μαχεσομαι. εμαχεε
		μαχημαι, 2d F. μαχοῦμαι.
μελω,*	μελεω,	μελησω, εμελησαμην, μεμεληκα,
		δε μεμελημαι, εμελησθην, εμελον, μεμη
μενω,		μενεω.
μελλω,	μελλεω,	μελλησω, εμελλησα.
μιγνυω,	μιγω,	μιξω, μιξομαι, εμιξα, μεμιχα,
μιγνυμι,		μεμιξομαι, εμιχθην, 2d
		γην, μιγησομαι.
μνησχω,	μναιω,	μνησω, μνησομαι, εμνησα, εμνησα
		νημαι, εμνησθην, μν
μοργνυω,		
μοργνυμι,	μοργω,	μορξω, εμορξαμην.
ομοργνυμι,		

* This verb is chiefly used as an Impersonal.

α, } μυκαω, μυκησω.
ν,

N.

, ναω, ηασομαι, ηηασα, ηηασαμην, ηηασθην.

O.

ω, οδαξεω, οδαξησω.

M. ωδα } οξεω, οξεσω δε οξησω, ωξεσα.

ω, } οιδεω, οιδησω, ωδησα, ωδηκα.
ν, }
ω, }

ι, } οιεω, οιησομαι, ωημαι, ωηθην.
, }

αι, } οιχεω, οιχησομαι, ωχηκα, ωχημαι.

ωχομην } οιχω, οιχωκα.

αινω, } ολισθιω, ωλισθησα, ωλισθηκα, ωλισθον, ωλισθην.
θανω, }

ω, } ολεω, ολεσω, ωλεσα, ωλεκα, ωλεσθην, ωλον,
μι, } ωλομην, ελεμαι, ωλα δε ολωλα.

ν, } ομοω, ομοσω, ωμοσα, ωμοσαμην, ωμοχα δε ομωμο-
μι, } χα, 2d F. M. ομεμαι.

ι, } ονεω, ονησω, ονησομαι, ωνησα, ωνησαμην, ωνα-
μη, } μην, ωνημαι, ωναθην.

αινομαι, } οσφρω, οσφρησομαι, ωσφρομην.

ω, } οφειλεω, οφειλησω, ωφειληκα, ωφειλον δε ωφελον,
ν, } οφλω, οφλησω, ωφληκα.

ενω, }
σκανω, }

II.

ιχω, } πηθω, πεισομαι, Boeot. for πησομαι, επαθησα,
επαθον.

παθιω, παθησω, πεπαθηκα.

πενθω, Perf. M. πεπονθα δε πεποσθα.

αω, } περαω,* Syn. πρρω, πρσω, πεπρακα, πεπραμαι,
ημι, } πεπρασομαι, επραθην, επραθησομαι.
ασχω, }
μαι, }

Περαιω, to pass into another country; πημαι, &c. to pass for the purpose of selling; πρμαι, in the Middle Voice, to buy a person, or g, brought from another country.

πεσσω,	πεπτω,	πεψω, επεψα, πεπεσμαι, επεψθην.
πεταννυω,	πεταζω,	πετασω, επετασα, πεπετακα & πεπετακα— πεπετασμαι, επεπετασθην.
πηγνυω,	πηγω,	πηξω, επηξα, επηξαμην, πεπηχα, επαχθην— επαγην, παγησομαι, πεπηγα.
πηγνυμι,	πωω,	πωσω, πεπωκα, πεπωμαι & πεπομαι, εποθην.
πινω,	πιω,	Pres. M. πιομαι, πισομαι, σπιον, 2d F. M. πιῶμαι.
πιωμι,	πιμω,	Imp. πιθι.
πιπισχω,	πιω,	πισω, επισα.
πιπλημι,	πλω,	επλησα, επλησαμην.
πιμπλημι,		
πιμπλανω,		
πιπραω,	πρω,	πρησω.
πιμπραω,		
πιμπρημι,		
	πτωω,	πεπτωκα.
πιπτω,	πσω,	επσεσα, επσεσαμην, επσεσον, 2d F. M. πψ- σῶμαι.
πιταρνυμαι,	πταιρω,	επταρων.
πυνθανομαι,	πυνθω,	πενυσομαι, πεπυσμαι, επυνθομην, πυνθῶμαι.

P.

ῥεζω,	εργω,	Att. ερδω, ερξω, Perf. M. εοργα.
ῥεξω,	ῥυεω,	ῥυησω, ῥυησομαι, εῤῥυηκα εῤῥυην.
εῤῥεξα,	ῥεγω,	ῥηξω, εῤῥηξα, εῤῥηξαμην, εῤῥηγα & εῤῥωγα, εῤῥαγην, ῥαγησομαι.
ῥωω,	ῥωω,	ῥωσω, εῤῥωσα, εῤῥωκα, εῤῥωμαι, εῤῥωθην.
ῥηγνυω,		
ῥηγνυμι,		
ῥωννυω,		
ῥωννυμι,		

Σ.

Σθεννυω,	σθεω,	σθεσω, σθεσεσα, σθεσεκα & σθεσηκα, σθεσῶμαι, σθεσεσθην, σθεσεσθιομαι.
Σθεννυμι,	σθημι,	σθεην.
Σευω,	σειω,	σεισω, σεσσεικα, σεσεισμαι, σεσεισθην.
Σευσω,		
σεσύμαι		
Σκαλλω,	σκληω,	1st. A. σσκηλα, σσκληκα.
Σκελλω,	σκλημι,	Pr. Inf. σκληναι.

ανυσω,	{	σχεδαω,	σχεδαασα, σχεδαασμαι, σχεδαασθην.
ανυσμι,		σπειω,	σπεισω, σπεισομαι, σπεισα, σπεισαμην, σπεισμαι, σπεισθην.
δω,			
σχω,		ερεω,	ερεσω δε ερησω, ερησομαι, εερεσα.
ινυσω,	{		
ινυσμι,		σορεω,	σορεσω, σορεσα, σορεσαμην.
υμι,			
νυσω,	{	ερωω,	ερωσω, εερωσα, εερωσαμην, εερωμαι.
νυσμι,			
ω,		Σχε.	See σχω.

T.

υ,*	{	τεμεω,	τεμησω.
ηκα,		τμηγω,	τμηξω, τετμηκα, τετμημαι, ετμηθην, ετμαγον, ετμαγην, ετμαγισομαι.
,		τεχω,	τεξω, τεξομαι, ετεχθην, ετεκον, ετεκομην, εετοχα.
υ,	{	τραω,	τρησω, ετρησα, εετρημαι, εετρηθην.
ι,		ετραινω,	1st A. εετρηνα.
ιχω,		ερωω,	ερωσω, ερωσομαι, εερωσα, εερωμαι, εερωθην, εερωθισομαι.
,	{	δραμεω,	δεδραμηκα.
,		δρεμω,	εδραμον, 2d F. M. δραμῆμαι, δεδραμα.
ι,	{	φαγω,	φαγομαι, 2d F. φαγοῦμαι, εφαγον.
ιν,			
	{	τυχωω,	τυχησω, ετυχησα, εετυχηκα.
ινω,		ετευχωω,	ετευξομαι, εετευχα, εετευγμαι, εετευξομαι, εετευχθην, εετευχον.

T.

νεομαι, υποσχωω, υποσχησομαι, υποσχημαι, υποσχομην.

Φ.

ι,	{	φωω,	φησω, εφησα.
		φημι,	εφην, εφαμην.

ιω and ταμιω are both found; the former derived from τιμω; the from ταμιω. Hence the 2d Aorist is either ετιμω or εταμιω.

	οἶω,	οἶσω, οἶσομαι, οἶσθην, οἶσθησομαι.
	ἐνεγκω,	1st A. ἡνεγκα, ἡνεγκαμην, ἡνεχθην, ἡνεχθον, ἡνεγκομην.
φέρω,	ἐνέκω,	1st A. ἡνεκα, ἡνεκαμην, ἐνηνεγμαι, ἡνεχθην.
	ἐνεχω,	Per. ἐνηνοχα.
	φορέω,	φορήσω, ἐφορήσα, πεφορημαι, Syn. φρεσώ. φρεσώ, δεσ.
	φρημι.	Imper. A. 2, φρες.
φθάνω,	φθαίω,	φθασώ, φθήσομαι, ἐφθασα, ἐφθακα.
	φθίμι,	ἐφθην.
φθίνω,	φθίω	φθίσω, φθίσομαι, ἐφθίσα, ἐφθίκα, ἐφθίμαι,
φύω,*		
φύσσω,	φύμι,	ἐφυν.
πέφυκα,		

X.

Χαίρω,	χαίρω,	χαρήσω, χαρήσομαι.
χαρῶ,	χαίρω,	χαίρησώ, χαίρησα, κεχαρηκα, κεχαρημαι,
κεχαρηκα,		κεχαρησομαι.
χάσκω,	χάινω,	χάσῶ, χανούμαι, εχانون, κεχάνα δε κεχίνα.
χάσκαζω,		
χέω,	χύνω,	χέσω, χυνώ.
χρῶννυω,	χρῶω,	χρῶσώ, κερῶμαι δε κερῶμαι.
χρῶννυμι,		
χῶννυω,	χῶω,	χῶσώ, εχῶσα, κερῶμαι, εχῶσθην, χῶσθησομαι.
χῶννυμι,		

Ω.

ὠθέω,	ὠθῶ,	ὠσώ, ὠσά, ὠσμαι, ὠσθην.
ὠθήσω,		

IMPERSONAL VERBS.

The following are the Impersonal Verbs most in use.

1. Of the Active form :

Ἀνηκεῖ, καθήκει, προσήκει, it becomes. Imperf. ἀνῆκε, καθῆκε, προσῆκε. Partic. ἀνήκον, καθήκον, προσήκον. Ἀρηγεῖ, it is useful. Ἀρήσκει, it is determined. Ἀρήσκει it pleases. Imperf. ἠρεσκε, Fut. ἀρεσεί. Ἀρχει, it sufficeth. Imperf. ἤρκει, Fut. ἀρξεσεί. Δεί, it is

τῶν signifies to produce : οἶμι, in the Middle voice, to suffer oneself to be produced, or to be born.

cessary. Imperf. *εδει*. Fut. *δεησει*. 1st Aor. *εδησε*. Optat. *ειη*. Subj. *δεη*. Inf. *δειν*. Partic. *δεν*, it being necessary. *Δι-
ερεει*, there is a difference. Imperf. *διεφερε*. Fut. *διοισει*. *Δοκει*,
seems. Imperf. *εδοκει*. Fut. *δοξει*. 1st Aor. *εδοξε*. Partic. *δοξαν*,
appearing. *Εγχωρει*, it is permitted. Imperf. *ενεχωρει*. Fut.
χωρησει. Partic. *εγχωρεν*. *Εσσι*; *ενεσσι* or *ενι*; *εξεσσι*; *παρεσι*,
παρα, it is permitted. Imperf. *ην*. Imperat. *εξεστω*. Inf. *ειναι*.
Partic. *το εξον*, *ενον* it being permitted, *Ευημερει*, it is well
becoming. *Εχσει*, it is becoming. *Καταλαμβάνει*, it happens.
1st Aor. *κατελαβε*. *Κατεπειγει*, it is necessary. Partic. *το κατα-
γον*, necessity. *Μετесσι*, or *μετα*, it is the part of. *Μετесσι μου
εστι*, I am a partaker of this. Partic. *μετον*. *Μελει*, it is the
care of. Imperf. *εμελε*. Fut. *μελησει*, Perf. *μεμεληκε* or *μεμηλε*.
Imperat. *μελετω*. Pass. *μελεται*. Perf. *μεμεληται*. *Μεταμελει*, it
repenteth. Fut. *μεταμελησει*. *Οφειλει*, it ought. Imperf. or 2d
Aor. *ωφελε*. *Πρεπει*, it becomes. Imperf. *επρεπε*. Particip.
ερεπον. *Συμβαίνει*, it happens. Perf. *συμβεβηκε*. Fut. *συμβεσει*, and
συμβεσεται. 2d Aor. *συνεβη*, Partic. *συμβαίνον*, *συμβεβηκος*, *συμβαν*.
εμφορει, it conduces. Imperf. *συνεφερε*. Fut. *συναισει*. Partic.
εμφορον. *Υπαρχει*, it happens, it is necessary. Imperf. *υπηρχε*.
1st Aor. *υπηρξε*. Fut. *υπαρξει*. Partic. *υπαρχον*. *Φιλει*, it is wont
to. Imperf. *εφιλει*. *Χρη*, it ought. Imperf. *εχρην* or *χρην*. 1st Aor.
χρησε. Fut. *χρησει*. Inf. *χρηναι*. Poet. *χρην*. Hence the
Compounds, *αποχρη* and *αποχρηα*, *εχρηα*, *καταχρηα*, it is sufficient
Imperf. *απεχρη*, &c.

II. Of the *Passive* and *Middle form*:

Αμαρτανεται, there is sin committed. *Αμεινεται*, it is not re-
garded. *Βεβιωται*, life is ended. *Δεδοικται*, it is decided. *Εγνωσται*,
it is known. *Ειμαρται*, it is decreed. *Ερηνηται*, it is said. *Ενδεχεται*,
it happens. *Εοικε*, it becomes. *Επέρχεται*, it occurs. *Ηκουσται*,
it is heard. *Λεγεται*, it is said. *Λιπεται*, it remains. *Νομιζεται*,
it is established. *Πεπρωται*, it is decreed.

ON ADVERBS.

Adverbs may be considered in respect to their *meaning*, *derivation* and *comparison*. As to their meaning, they may be conveniently distributed into the following classes.

I. Those of PLACE, which signify,

1. Rest in a place, and answer the question *πρ*, *where?*

The greater part of these end in *δι, σι, ι, η, ει*; as, *αγροδι*, in the field; *αγχοδι, εγγυδι*, near; *αλλοδι*, elsewhere; *αυιδι*, there; *Αθηνησι*, at Athens; *μηδαμυ, ουδαμυ*, no where; *επη, επη*, where; *πανταχυ, πανταχυη, πανταχοι*, every where; *ενδεν, εντος, εσω*, within; *εξω*, without; *χαμαι*, on the ground, &c.

2. Motion *from* a place, answering the question *ποθεν, whence*? These end in *θεν*, and rarely in *δε*; as, *αγροθεν*, from the field; *αγχοθεν, εγγυθεν*, from near; *αλλοθεν*, from some other place; *αυτοθεν*, thence; *ιδεν, whence*; *εσωθεν*, from within; *εξωθεν*, from without.

3. Motion *to* a place, answering the question *ποι, whither*? These end commonly in *δε, σε, ζε*, and are often formed by annexing these terminations to the accusatives of nouns.* *Αγρονδε, αγροσε, to the field*; *αλλοχοσε, ετερωσε, to another place*; *αυτοσε, to the same place*; *οικαδε, οικονδε, home*; *αλαδε, to the sea*; *χαμαζε, to the ground*.

To adverbs ending in *δε, εις* is sometimes prefixed by the Poets. *εις αλαδα, to the sea. Hom.*

4. Motion *through* a place, answering the question *πη, by what way*? These are mostly datives of the feminine gender, agreeing with *ιδω*, understood; as, *αλλη*, by another way; *ευθεια*, by a straight way; *δωρησσαν, ηαν*, by any way.

Some of the preceding signify both rest in a place and motion to a place; as, *ωδε*, here, and hither; *εσω*, within a place, and into a place. These four are adverbs of time and place: *αμα, ομυ, ομοσε, ομοθεν*.

II. Adverbs of TIME, which include,

1. Those which denote some particular time, past, present, future, or indefinite; as, *νυν*, now; *χθες*, yesterday; *αυριον*, to-morrow; *αιει*, always; *αρτι* lately.

2. Continuance of time; which is commonly expressed by some noun in the accusative; as, *πολυν ηδε χρονον*, for a long time.

3. Vicissitude or repetition of time; as, *πολλακις*, often; *αυτις*, again; *απαξ*, once; *βις*, twice; *τρις*, thrice, &c.

III. Adverbs of QUANTITY, which comprise,

1. Those of quantity; as, *αλς, ικανως*, enough; *βαθως*, deep; *εuryως*, broad; *μακρως*, by far; *πολυ*, much, greatly, &c.

* of the accusative is dropped before *σ*, by rule iv. page 5. *αγροσι* for *αγροισα*. When *δε* being annexed, follows *σ*, the *σδ* is changed into *ζ*, from the similarity of sound; as, *Αθηναζε* for *ζαθηνασδε*; *Θυραζε* for *Θυρασδε*.

2. Intensitives. *Αγαν, λαν, μαλα, σφοδρα, πανυ*, very much. *εντονως, ισχυρως*, greatly.

3. Diminutives. *Σχεδον, ωσει, μονον, ε, μικρον, μικρα*, almost. *Μογις, μολις*, hardly.

IV. Adverbs of QUALITY, which end

in *ως, ωραως*, mildly ; *κακοηθως*, maliciously.

in *α* and *η*, being properly datives of the first declension.

Βια, by force ; *παρξησια*, freely ; *ιδια*, separately ; *κοινη*, commonly ; *διχην*, doubly ; *η*, which way, whence, in what manner, wherefore ; whose ordinary correlatives are *ταυτην*, (referring to *ιδω*,) this way, that way, thus, &c.

in *η*, without iota subscript ; *εικη*, rarely.

in *ι*, *αωρι*, for *αωρια*, out of season ; *αναιμαστι*, without blood.

in *ει*, *αθεει*, atheistically.

in *δον*, *ομοθυμαδον*, with one accord.

in *δην*, *κρυβδην*, secretly.

in *στι*, *αναϊστι*, unexpectedly.

And sometimes in *ξ* ; *λαξ*, with kicks ; *απιξ*, tenaciously.

V. Adverbs denoting the MANNER OF ACTION ; as,

1. To exhort, assure, confirm ; to show, to desire ; *ιδε*, behold ; *η, ητοι, γε, δη*, indeed, assuredly, undoubtedly ; *ει, ειθε*, would God, that—.

2. To swear. *Μα, νη, ναι*, verily, certainly.

3. To deny. *Ου, εχι*, no, no really ; from which come *ετε, εδε*, neither, and *εδαμως*, by no means.

4. To forbid. *Μη*, no, not ; whence come *μηδε* and *μηδαμως*, not at all.

5. To grant. *Ειεν, ειεν δη*, well, be it so ; supposing it is so.

6. To interrogate, either in respect to *place*, *ποδι, ποι, πα, ε*, where ? *ποθεν, οθεν*, whence ? *ποσς*, whither ? *πη*, which way ?—*time*, *ποτε* or *πηνικα*, when ? *quantity*, *ποσον*, how much ? *ποσακως*, how often ?—*quality*, *πως*, how ? *ποτερω*, in what manner ?

7. To doubt. *Συμβαν, ταχα, τυχον, τυχινως*, perhaps.

VI. Adverbs which denote RELATIONS.

1. Comparison. *Μαλλον*, more ; *ηττον*, less.

2. Resemblance. *Ως*, as, as if ; *ωσπερ*, in the same manner as ; *καθα, καθαπερ, οπως*, just as ; *ετως* and *ετω*, just so ; *ωδε*, so, thus.

3. Order. *Εἰτα*, afterwards, next; *ἐξῆς, ἐφεξῆς*, from henceforth.

4. Assemblage. *Ἀμα*, together; *ὁμα*, jointly, along with; *συλληθῶν*, in a word, in short.

5. Separation. *Ἀνυ*, without; *ἄλιν*, except.

To these may be added, those of correcting; *ἀλλὰ οὐκ, μάλλον ὅτι, μὲν γαρ, γυναικῶν*, but rather, &c.—those expressing the cause; *ἐνταῦθα*, because.

Many adverbs belong to more than one of the classes above mentioned.

Some adverbs have such an affinity, that, beginning with a vowel, they are INDEFINITES; with *ω*, INTERROGATIVES; with *τ*, REDDITIVES.

Indefinite.	Interrogative.	Redditive.
<i>η, ὅπῃ</i> , { <i>which way,</i> <i>by what</i> <i>means-</i>	<i>πῇ</i> , { <i>which way?</i> <i>by what</i> <i>means?</i>	<i>τῇδε</i> or <i>ταύτῃ</i> , { <i>this way,</i> <i>by that</i> <i>means.</i>
<i>ὡ</i> , { <i>how far,</i> <i>for what rea-</i> <i>son.</i>	<i>πῶ</i> , { <i>how far?</i> <i>for what rea-</i> <i>son?</i>	<i>τῶ</i> , { <i>so far,</i> <i>for that rea-</i> <i>son.</i>
<i>ὅτε, ὅποτε</i> , { <i>when.</i>	<i>πότε</i> , { <i>when?</i>	<i>τοτε</i> , { <i>then.</i>
<i>ἥνικα</i> , { <i>whence.</i>	<i>πηνικα</i> , { <i>whence?</i>	<i>τηνικα</i> , { <i>thence.</i>
<i>ὅθεν, ὅποθεν</i> , <i>whence.</i>	<i>ποθεν</i> , <i>whence?</i>	<i>τοθεν</i> , <i>thence.</i>
<i>ὅθι</i> , <i>where.</i>	<i>ποθι</i> , <i>where?</i>	<i>τοθι</i> , <i>there.</i>
<i>ὅσον</i> , <i>how much.</i>	<i>ποσον</i> , <i>how much?</i>	<i>τοσον</i> , <i>so much.</i>
<i>οἷον</i> , <i>after what man-</i> <i>ner.</i>	<i>ποιοῦν</i> , <i>after what</i> <i>manner?</i>	<i>τοιοῦν</i> , <i>after that</i> <i>manner.</i>
<i>ὅσας, how often.</i>	<i>ποσας, how often?</i>	<i>τοσας, so often.</i>

INTERJECTIONS.

The Greeks include Interjections among Adverbs.

1. Of Joy. *ω, ιε, ιη.*

2. Grief. *οι, ομοι, ωμοι, αι, αι, ωε.*

3. Threatening. *και.*

4. Anger and Disgust. *ω, ω; ιε, ιε; φευ, απαγε.*

5. Admiration. *α, ω; βαβαι, παπαι, χα.*

6. Approbation and Exhortation. *εια, ευγς.*

Derivation.

Most adverbs are derivatives. A few primitives, however, may be found; as, *νυν*, now; *χαμαι*, on the ground; *χθες*, yesterday.

The derivatives are taken from most of the parts of speech.

The accusative singular and plural of adjectives, in the neuter, and the genitive, dative and accusative of some nouns and pronouns, are used as adverbs.

1. Accusative of neuter adjectives. Πρωτον, το πρωτον, πρωτα, first; τα μαλιστα, chiefly; οξυ, sharply.

2. The oblique cases of nouns and pronouns. Gen. ομυ, together, from ομος; οδαμυ, never, from οδαμος, no one. Dat. κυκλω, around, from κυκλος, a circle; ταχει, swiftly, from ταχος, swiftness. Accus. αρχην, αρχας, from the beginning; οαην, as, like, from οικη, manner.

Verbs are sometimes used as Adverbs.

1. The imperative. Αγε, ιθι, ιδε, &c.

2. The second aorist active. Οφελον, ωφελον, from οφειλω.

3. The present optative of the verb ειμι, ειεν.

To these may be added,

1. Nouns compounded with Prepositions. Εκποδων.

2. Prepositions united together. Παρεκ, abroad.

3. Prepositions joined with Adverbs. Επειτα, then.

Difference of place is denoted by difference of termination.

οθι, οι, ου, signify the place where one is.	οθεν, the place from whence one sets out.	δε or σε, the place whither one goes.
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As from

Μεγαρα, a city of Greece.	Μεγαροθι, or Μεγαροϊ, to be at Megara.	Μεγαροθεν, to come from Megara.	Μεγαραδε, to go to Megara.
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Ουρανος, cœlum, heaven.	ουρανοθι, to be in heaven.	ουρανοθεν, to come from heaven.	ουρανονδε, or ουρανοσε, to go to heaven.
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The proper names of towns, that follow the feminine article, form their adverbs in ησι or ασι, (which are properly datives,) with the point under, or without it, in ηθην or αθεν, and in αζε; as,

Αθηναι, Athenæ, Athens.	Αθηνησι, to be at Athens.	Αθηνηθεν, from Athens.	Αθηναζε, to go to Athens.
Ολυμπια, Olympia.	Ολυμπιασι, to be at Olympia.	Ολυμπιαθεν, from Olympia.	Ολυμπιαζε, to go to Olympia.

Those derived from appellative nouns are formed sometimes in the same manner; as,

Θύρα,
fores, the door.

ὑπάρθεν, forin-
secus, foris.
without, from
without.

ὑπέρ-
for ἀσθεν
to go at

In like manner, the article

or ὅδε, hic ; ὅδε, ἔ, ubi, ὅθεν, unde. ὡς, huc, |
where, from whence, here, hit

ὅς, qui, οἱ, quo, ubi.

Sometimes the adverbs form these derivations from
elves :

χαμαί, χαμοθεν, χαμαζέ,
on the ground. from the ground. to the ground.

Comparison of Adverbs.

1. Adverbs derived from adjectives compared, by τρι-
τατος, are compared by changing the ος into ως. Σοφως
τερως, σοφωτατως, from σοφος, σοφωτερος, σοφωτατος.

2. If the accusative of a neuter adjective is used for
verb, its comparative and superlative are used likewise
ταχυ, ταχυν, ταχυτερον, δασυν, ; ταχιστον, ταχυιστα, τ
ταχυιστα.

3. Adverbs not derived from adjectives are usually
pared by τρω and τω ; as, εγγυς, εγγυτερω, εγγυιστα
αγγυ, αγγυτερω, αγγυστα.

When the superlative of an adjective is used adve
the article is usually prefixed : το πλειστον.

PREPOSITIONS.

There are eighteen Prepositions, viz.

I. Six Monosyllables.

εχ, (before a vowel, εξ,) προ,
εν, προς,
εις, συν.

II. Twelve Dissyllables.

αμφι, δια, παρα,
ανα, επι, περι,
αντι, κατα, υπο,
απο, μετα, υπο.

Prepositions refer originally to space ; some si
and others, motion. Eight denote motion ; s

ανα, δια, εις, κατα, παρα, προς ; and two *from* a place, viz. **εκ**. The remaining ten denote rest in a place. Their signification may, however, be changed by the verb with which they are joined. **Υπο** denotes *under*, in a state of rest. *Ἡ σφαῖρα κυλινδρεῖται ὑπο τὴν τραπέζαν*, the ball rolls *under* the table, expresses motion ; but this arises entirely from the verb. For the original meaning of the prepositions, see SYNTAX.

On the force of Prepositions in Composition.

1. These five, **εις, συν, περι, εκ, and ὑπερ**, augment the signification of the simple.

εις. εἰσακκεω, to hear plainly.

εκ. ἐκβαίνω, to go out.

περι. περικαλλής, extremely handsome.

συν. συνεκτελῶ, to finish entirely.

ὑπερ. ὑπερμαίνομαι, to be stark mad.

2. These five, **κατα, απο, αντι, δια, παρα**, either augment or change the signification.

αντι. ἀνταξίος, preferable.

αντινομια, breach of law.

απο. ἀποτεινῶ, to stretch.

απομανθάνω, to unlearn.

δια. διαγελῶ, to laugh at.

διαπιστῶ, to disbelieve.

κατα. κατεσθίω, to devour.

καταφρονεω, to despise.

παρα. παραβαίνω, to go beyond.

παρανομος, a law breaker.

3. **Προς** sometimes augments, and sometimes diminishes. **προσπάσχω**, to suffer greatly ; **προσάπτω**, to touch slightly.

4. **Μετα**, changes and diminishes. **μεταβιβάζειν**, to change design ; **μεταπειθεῖν**, to dissuade.

5. **Υπο** diminishes. **ὑποδιδῶ**, to be a little afraid.

1st. Those prepositions, which have a double effect in composition, do not change their original signification. **διαγελῶ** means to laugh at or against ; **διαπιστῶ**, to believe against, i. e. disbelieve.

2d. Two or three prepositions are often found in the same word. **Ἰσθμῷ, ἀνισθμῷ, σπανισθμῷ, ἀνίπτοκαταλαμβάνω**.

Inseparable Prepositions.

There are certain particles used in the composition of words, which are commonly ranged with the prepositions : these are, **α, αρι, ερι, βρι, βξ, δα, δυς, λα, λι, vs, νη, and ζα** used for **δια**.

1. The following prepositions augment.

Αρι. ἀριπικρός, very bitter ; ἀριδής, most illustrious. It is commonly derived from **αρω**, to fit, to be convenient ; or from **Αρης**, Mars, the god of war.

Ερι. Εριδρομος, to rear excessively; from εραω, to love; from ερι, towards.

Βξ. Βελημιαω, to be very hungry; from βξ, an ox, because of its bigness. And for the same reason we make use also ιππος; as, ιππογνομων, one of an elevated genius; taken from ιππος, a horse.

Δα. Δαφοινος, all bloody; from δασυ, densus, thick.

Ζα. Ζαδεις, most divine, admirable; from ζεω, to be hot.

Λα. Λαχανη, pelvis, a great bason; from, λα, valde, great and χανω, hisco, to be open, because of its wideness. Λαβρ a glutton; from λα and βορος, devourer. It comes from λα to see, to desire, to enjoy.

Λι. Λιαζω, agito, *quasi*, valde ago, to agitate, to torment from λιαν, valde.

Βρι. Βριηπυος, an epithet of Mars; clamorous, heard from afar.

2. Δυς expresses always some trouble or difficulty, or misfortune. Δυσκολος, difficult, morose; δυστυχew, to be unhappy.

The reverse of which is ευ; as, ευκολος, easy, good-humoured; ευτυχew, to be happy; But it is not inseparable, ευ is also an adverb.

3. These two denote privation: νε. νεποδες οι, those that have no feet, or, whose feet are very short. But if it happens to precede an α, or an ε, it requires to be contracted into as, νηριςτος, for νε εριςτος, unquestionable. Νηνεμος for νε ανεμ unshaken by the wind, tranquil. Νηνεμια, calmness, serenity. Νεμερτης, εος, true, sincere, blameless, for νε αμερτης, from αμαρτανω, to err, to sin.

Νη. Νηπιος, infans, as much as to say *non fans*, an infant, one that cannot speak. Νηποινις, impunis, unpunished.

4. Νη also augments; as, νηχυτος, flowing of all sides.

5. Α, signifying privation, comes from ανευ, or ατερ, without; as, αορατος, invisible.

And sometimes it takes αν after it, to avoid the concurrence of vowels; as, αναιμακτος, incruentus, unbloody; ανανδρος, effeminate.

Signifying increase of force, it comes from αγαν, val nimis, vastly, excessively; as, απενης, intentus, very much bent; αξυλος, lignosus, very woody.

Implying union and collection, it comes from αμα, together

as, ἀδελφος, brother, from δελφους, υος, uterus, the womb, because brothers come from the same womb. Ἀκολουθος, a follower, or companion, from κολουθος, the road.

But sometimes it makes no alteration at all in the signification; as, ἀσλαχυς, the same with σλαχυς, spica, an ear of corn.

CONJUNCTIONS

Are:—1. Copulative. Καί, τε, Poet. ἡδε, sometimes μὲν, δε.

2. Disjunctive. Η, ητοι, either, or; αντε, αντε, whether, whether.

3. Conditional. Εἰ, αν, ην, εαν, if; εαν μη, unless.

4. Adversative. Ἀλλα, but; δε, but; ὁμως, yet.

5. Concessive. Εἰ και, καιτοι, καιπερ, καν, although; μὲν, γε, indeed.

6. Casual. Γαρ, for; οτι, because; ατε, if indeed; επει, επειδη, επειδηπερ, since.

7. Final, or Perfective. Ἵνα, ὡς, ὥστε, ὅπως, οπρα, that.

8. Conclusive. Ουν, τοιουν, αρα, δη, therefore, then.

9. Dubitative. Εἰ, αρα, μη, whether.

10. Potential. Αν, and, by the Poets, κεν, κε: in rendering which, the words *can, will, may, must*, are used.

On the Order of Collocation.

1. The following are postpositive: γαρ, μὲν, δε, τε, τοιουν, δη.

2. Prepositive and postpositive: αν, αρα, ινα, and, among the Poets, δη.

3. The remainder are prepositive.

To Conjunctions are commonly added what are called *Expletives*. These are, δη, δητα, αν, γε, μὲν, εν, περ, τε, πω, τοι, ου, νυν, ρα, αρ, κε, κεν, θην. Hoogeveen has shown that these particles have always their proper force.

SYNTAX.

Syntax includes Agreement and Government.

General Principles of Syntax.

1. Every nominative agrees with some verb expressed or understood.

2. Every adjective has a substantive expressed or understood.

3. A noun denoting the *source, origin, cause, or the class*, to which any thing belongs, is put in the genitive, with or without a preposition.

4. A noun denoting that to which an action tends, or from a regard to which it is commenced, or the means by which it is effected, is put in the dative.

5. A noun expressing the object on which any action terminates, is put in the accusative.

6. The vocative stands by itself, or has an interjection joined with it.

7. The infinitive is governed by some verb or adjective.

AGREEMENT.

RULE I. Two or more Substantives, signifying the same thing, agree in case ; as, *Παυλος αποστολος*, Paul an apostle. *Θεω κριτη*, to God the Judge.

1. One of the substantives is sometimes understood ; as, *Κυαξαρης, ο υιος Αστιαγης* (sup. υιος,) Cyaxares, the son of Astyages.

2. The word *ως* usually puts a substantive which follows it in the same case with the preceding substantive.

3. An infinitive, or part of a sentence, may supply the place of one of the substantives.

4. Sometimes the latter substantive is put in the genitive. *πολις Αθηνων*, for *πολις Αθηναι*, the city Athens.

RULE II. An article, adjective, or participle, agrees with its substantive in number, gender and case ; as, *το αγιον Πνευμα*, the holy Spirit. *Εν εκειναις ταις ημεραις*, in those days.

1. Substantives are often used adjectively ;* as, *Ελλας φωνη*, the Greek language.

2. Several adjectives may agree with the same substantive ; as, *πολιν οικουμενην, ευδαιμονα, και μεγαλην*, a city, populous, flourishing, and large.

* This is very common in English ; as, gold-watch, sea-water. The only difference is, the words are connected by a hyphen in English, but not in Greek.

3. The substantive is sometimes omitted; and the adjective then takes the gender, number, and case of the substantive understood; as, 'Ο δε δικαίος εκ πίστεως ζήσεται, (supp. ανηρ,) the just shall live by faith. Rom. i. 17.

The adjective thus taken is said to be used *substantively*; and has all the relations of agreement and government, which the substantive would have in its place.

4. The adjective is often put in the neuter, *χρημα* being understood; as, *ἡ πατρίς φιλιαν βροτοῖς*, to men, their country is most dear; *εἰς τοῦτο ἀναγκῆς*, to such a necessity; *το ελαφρον της δαψευς*, this light affliction. The adjective which, according to this rule would be in the neuter gender, is frequently made to agree with the substantive in the nominative case; where an accusative with the infinitive would commonly be used; as, *ἡ δε δωρεα δικαια εστι συγχανειν*, for *την δε δωρεαν δικαιον εστι*. So *δικαιος ειμι* for *δικαιον εστι εμε*, it is just that I, &c.

When the adjective in the neuter is the nominative to an auxiliary verb, it is frequently put in the plural; as, *αδυνατα εστι* for *αδυνατον*, *δεδογμενα εστι* for *δεδογμενον*.

5. An infinitive, or part of a sentence, often supplies the place of the substantive, and then the adjective is put in the neuter gender; as, *χαλεπον το μη φιλησαι*, it is hard not to love. Anacr.

6. The adjective sometimes agrees, not with the substantive expressed, but with another implied in that one, and understood; as, *το Θειον αυτους*, the Gods themselves. *Βρεφος φερωντα τοξον*, a boy carrying a bow. Anac. *Ἦγομαι το πληθος ειναι ανοητες*, I think the multitude foolish. *Φευ ω αγαθε και πιστη ψυχη, οίχεται απολιπων ἡμας*, Alas! brave and faithful soul, he has left us, and departed. Xen. Cyro.

7. Participles and adjectives are often put in the same case with the noun or pronoun to which they refer; as, *οιομενων ειναι σοφωτατων ανθρωπων*, for *οιομενων ειναι σοφωτατοι των ανθρωπων*, thinking themselves to be the wisest of men.

8. An adjective, in the nominative or accusative plural, sometimes has its proper substantive in the genitive; as, *οι φαυλοι των ανθρωπων*, for *φαυλοι ανθρωποι*, wicked men.

9. The personal pronouns in the genitive are, commonly, used instead of possessives; as, *ο πατηρ μου*, my father, for *εμος*; *ο αδελφος σου*, thy brother, for *σος*; *η αδελφη ὑμων*, your sister, for *ὑμετερη*.

10. *Μεσος*, like *medius*, in Latin, usually signifies the *mid-*

dle of; as, ποιησον εν Αιγαίῳ μέσῳ μένειν, make it remain in the middle of the Ægean. Lucian.

11. A word in the dual may agree with another in the plural, signifying *two*; as, φιλας περι χεῖρε βαλῶμεν, let us affectionately embrace.

12. Adverbs are frequently used as adjectives; as, εν τοῖς τοῖς ἀνθρώποις, among the men at that time. Pelœph.

13. The neuter adjective is often used adverbially, sometimes with an article prefixed; as, τοιοῦτον, finally. Καὶ ταῦτο and καὶ ταῦτα, are likewise used adverbially in the sense of "that too;" as, καὶ τοῦτο εἰδοτες τον καιρον, and that knowing the time; καὶ ταῦτα ὁμοτεχνον σοι, and besides being of the same trade with you.

14. Instead of an adjective, a noun with a preposition is often used; as, ἡδονη μέλα δόξης, i. e. εὐδοξος, exalted pleasure. ἡ μετ' ευκλείας θάνατος, i. e. ευκλείης, a glorious death.

15. When females are the subject of discourse, but the attention is not directed to the sex, a masculine adjective is sometimes joined to the name of a female; as τῷ γυναικε. Xen. Eurip. speaking of a woman.

Θαπτεῖν τιν' εν τη δ' ἡμερᾷ μελλων ΝΕΚΡΟΝ.

Being about to bury a dead person on that day—

Aristoph. of a woman. ἕτερον δε.*

16. Such instances as φίλος ὦ Μενέλαε, Iliad, Δ. 189, and νεφεληγερετα Ζεὺς. Iliad, Α. 560, are not exceptions to this rule; φίλος is the Attic vocative, and νεφεληγερετα the Æolic nominative.

17. Adjectives sometimes agree with the nominative of the verb, instead of the noun to which they properly refer; as μέσος δε καρδίας μευ εδυνε, he descended into the middle of my heart.

18. Όιος and ποσος are frequently put in the plural, though the noun be singular; as, γράφε χεῖλος ὑία πειδους. Anac.

RULE III. A verb agrees with its nominative in number and person; as, ἐγὼ γράφω, I write; ὑμεῖς λέγετε, ye say.

1. The nominatives of the first and second persons are rarely expressed, except for the sake of emphasis.

2. The infinitive, or part of a sentence, frequently supplies the place of the nominative; as, τὰ φιλοσοφειν το ζητεῖν, (supp. εἰσι.) to inquire is the province of philosophy; το πασιν ἀρεσκειν

* So Plautus. Quis est ea? Sed quis est mulier?

ὅσυχερσθαιον εἶναι, to please all is very difficult ; εἰσάσαν εἰς τετρα κισχιλίους, there stood *about* 4000 ; this latter form is common to denote numbers in general terms.

3. In λεγέσι, they say, εἰωθασί, they are accustomed, &c. ἀνθρώποι is understood. In βροντᾷ, it thunders ; νιφεῖ it snows ; βρέχει, it rains ; ζεὺς or ἀήρ is understood ; and is sometimes expressed ; as, ζεὺς βροντῆσε. Hom. Od. ζεὺς ὕει. Theocrit.

4. The Attics often use the nominative for the vocative ; as, ἦ παῖς, ἐγείρε, Maid, arise ! Luke viii. 54. Χαιρε, βασιλεὺς, Hail, King ! John xix. 4.

Ἥελιος, ὃς παντ' ἐφορᾷς καὶ παντ' ἐπακχεῖς,

Thou Sun, who seest and hearest all things.—Iliad, Γ.

5. The nominative is sometimes used without a verb ; as, Ὅ γὰρ Μωσῆς οὗτος—ἐκ οἰδαμεν, τί γέγονεν αὐτῷ,
But this Moses—we know not what has become of him.

Acts vii. 40.

Ὁ νικῶν—ποιήσω αὐτὸν στύλον,

He that overcometh—I will make him a pillar. Rev. iii. 12.

Ὁ δὲ αἰγιαλὸς—μέσθα πάντα σώματων νεοσφαγῶν,

And the shore—all were full of bodies newly slain. Heliod.

Exception 1. Nominatives plural of the neuter gender have commonly a singular verb ; as, ζῶα τρέχει, animals run.

Sometimes, though rarely, masculines and feminines plural take a verb singular ; as, ἀχεῖλαι ὁμφαὶ μέλων, the noise of songs resounds. Pind. ἦν τρεῖς κεφαλαί.

2. A nominative dual sometimes takes a verb plural ; as, ἀμφὼ ἐλέγον, both said. A plural noun denoting *two*, may take a verb in the dual ; as, χειμάρροι ποταμοὶ συνάλλητον ὕδωρ, two wintry torrents unite their streams. Iliad, Δ. 453.

3. Nouns of multitude in the singular take a verb in the plural, when the affirmation contained in the verb applies to the *individuals* which compose the noun ; as, ἠρώτησαν αὐτὸν ἅπαν το πλῆθος, all the multitude asked him.* But if the affirmation relates to the noun considered as *one*

* This rule applies to ἄλλος and πᾶστος, ἄλλος πρὸς ἄλλῳ λεγόντες, speaking to each other.

whole, the verb is in the singular; as, *σπευδῇ ἐξέτο λαος*, with haste the people sat down.

Iliad, B. 99.

RULE IV. Two or more substantives singular, coupled by the conjunctions *καί*, &c. have a verb, adjective, participle, or relative plural; as, *σπέρμα καὶ καρπὸς διαφέρουσι*, the fruit and seed differ.

1. If the substantives are of different persons, the verb, &c. agrees with the first person in preference to the second, and with the second in preference to the third; as, *ἐγὼ καὶ σὺ τα δίκαια ποιήσομεν*, I and thou will do right.

2. If the substantives are of different genders, the adjective or relative plural takes the termination of the leading gender, i. e. the masculine; as, *Πάντα (ποιμνία) κατεκείτο μήτε νεμόμενα μήτε βληχόμενα, ἀλλὰ τὸν Δαφνὶν καὶ τὴν Χλόην ἀφανεῖς οὐίας, ποδὲν ἴα*. All the flocks lay down, neither feeding nor bleating, but longing for Daphnis and Chloe, who had disappeared. To this there are some exceptions.

3. The adjective, verb, &c. is frequently put in the singular number, agreeing with the nearest of the substantives; as, *καὶ γὰρ φόβος καὶ νόμος ἱκανὸς ἐρωτὰ κωλύειν*, for fear and law are sufficient to restrain love.

4. When the substantives signify things without life, the adjective and relative are put in the neuter, *χρηματὰ* being understood; as,

Αἱ δυνάσσεις καὶ ὁ πλοῦτος διὰ τὴν τιμὴν ἐστὶ ἀίρετα,
Power and riches are desirable for the sake of honor.

5. The adjective or verb sometimes agrees with the nearest substantive, and is understood of the rest; as,

Αἰεὶ γὰρ τοὶ ἐπὶ φιλή, πόλιμοι τε μάχαι τε,
Contention is always delightful, and wars and battles.

Iliad, A. 177.

6. Sometimes the conjunctions are omitted by the figure *Asyndeton*.

RULE V. The relative *ὅς* agrees with its antecedent in gender and number.

When no nominative comes between the relative and the verb, the relative is the nominative

to the verb ; as, *Ἄνδρας οἱ εἰσονται*, the men who shall know.

But when a nominative comes between the relative and the verb, the relative is governed by some word in the sentence ; as, *ὁ λόγος ὃν εἶπε*, the word which he spoke.

1. When the relative follows two words, of different persons, it agrees with the first rather than the second, and with the second rather than the third.

2. The relative often agrees with an antecedent understood, or implied in a possessive pronoun ; as,

ἀ δε ἑκάστη ἡλικία προσέκαλοι διηγησόμεαι, (supp. *πραγματα*.)

I will mention those things which are appointed for each age. Xenop. *Cyro*.

3. When the antecedent is not expressed in the preceding member, it is commonly repeated, to prevent ambiguity, in the same clause with the relative ; and is understood in the succeeding clause ; as, *ἀδικεῖ Σωκράτης, ἔς μιν ἡ πόλις νομίζει Θεούς, ου νομιζων*, verbatim, Socrates acts unlawfully, whom the State acknowledges as Gods, not regarding ; i. e. not regarding those whom the State acknowledges as Gods.—Xen. Because in this instance no noun is previously expressed, to which *ὅς* can refer, it was necessary to annex *Θεούς* in the same member, and understand it after *νομιζων*.

4. The antecedent is very frequently omitted without obscurity ; as, *ὅς δε αν γνωσι τετων τι αδικουντας, τιμορηναι*, whom they discover transgressing any of these things, they punish.—Xen. Here *ανθρωπος* is so readily understood, as to render its insertion unnecessary ; this is peculiarly the case when a demonstrative pronoun is the antecedent.

Exception 1. The relative is often put by *attraction* in the same case with the antecedent ; especially among the Attics ; as, *βιβλοις, οἷς εχω*, for *οὗς εχω*, the books which I have. *προς ταυτοις, οἷς λεγει*, for *οὗς λεγει*, to the things which he says. This is sometimes done when the antecedent is not expressed ; as *αξια ὧν ἐπραξαμεν*, i. e. *ἐκεινων*, α ; worthy of the things which we have done. Luke xxiii. 41.

2. The antecedent is sometimes used in the same case, and in the same clause with the relative; as *οὗτος ἐστὶ, ὃν λέγεις ἄνθρωπον*, for *οὗτος ἐστὶ ἄνθρωπος, ὃν λέγεις*, this is the man that you say.

3. The relative sometimes agrees in gender and number with the noun following; as, *εἰς ἱερεῖς ἀφικνεῖνται τοποῖς, αἱ καλῶνται συναγωγαί*, they arrive at the holy places, which are called synagogues. Philo.

RULE VI. Any verb may have the same case after it as before it, when both words refer to the same thing; as, *ἐγὼ ἐμὶ διδασκαλός*, I am a teacher.

1. The verbs, which have most commonly the same case after them as before them, are substantive and neuter verbs, with verbs passive of *naming, gesture, &c.*

2. The nominative after a verb substantive is sometimes changed into the genitive plural; as, *Κρίστος ἐστὶ τῶν πλᾶσιων*, for *πλᾶσιος*.

ARTICLE.

I. The article is sometimes used as a *demonstrative pronoun*, especially by the early Poets; as, *τὴν δὲ ἐγὼ οὐκ ἑλυσω*, but I will not release her; II. A. 29; *ὁδὲ εἶπεν*, he said.

To this head may be referred the use of the article with *μὲν* and *δὲ*, to express contra-distinction *ὁ μὲν*, the one; *ὁ δὲ*, the other. In like manner the pronoun *ὅς* is frequently used with *μὲν* and *δὲ*.

II. The article is sometimes used as a *relative pronoun*; as, *τί δὲ φεύγεις, τέκνον*; Iph. *τον Ἀχιλλέα, τον ἰδεῖν αἰσχυνομαι*; what, do you flee from my child? Iph. Achilles, *whom* I am ashamed to see. Eurip. Iph. A. 1351.

When the Article is thus used as a relative, the verb to which it belongs is frequently changed into a participle; as, εἰσιν οἱ λεγοντες, for οἱ λεγουσι, there are those who say. The participle is often understood and sometimes the article; as, ὁ ἐν τοῖς οὐρανοῖς; τις ἔστιν ἐμε παταξας (supp. ὁ) who struck me?

III. The article is frequently used as a *possessive pronoun*; as, ἔχῃ τῷ πατρὶ, καὶ τῇ μητρὶ μου, γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι, that he was born not for *his* father or *his* mother only, but for *his* country. Demos. de cor. § 59.

IV. The article is prefixed to nouns which express, not generally *any* one of a class, but *definitely some one* which is known. A noun may be rendered thus *definite* in various ways.

1. Κατ' ἐξοχὴν, by *distinction*, or general notoriety; as, ὁ ποιητής, the Poet; i. e. Homer; ἡ νόσος ἀπεκείμετο ὅμα καὶ ὁ πόλεμος, at the same time were impending the *well known* plague, and the *Peloponnesian* war. Theoc. II. 59.

The article is thus used κατ' ἐξοχὴν, before the names of the Deity, and of the great objects of nature, the sun, moon, stars, sea, earth, heaven; and generally before any object which is greatly distinguished or well known.

2. By a *previous mention*, either of the same or a *synonymous* word; as, ἐπαιδευθὴ γέ μιν ἐν Περσῶν νομοῖς ἔτοι δὲ δοκασίῃ οἱ νομοὶ ἀρχεσθαι, he was educated according to the Persian *laws*—and *those laws* seem to begin, &c. Xen. Cyrop. κολασάντος τινος ἰσχυρῶς ἀκολαθόν, ῥηετο τι χαλεπῶναι τῷ θεραπόντι, and some one beating his *attendant* severely, he enquired the reason of abusing *the servant*.

3. By *implication* in the context; as, οὗτος ἄροδός τοις πόλεμους Νυμφαῖον φυγὰς ἐγένετο, τὴν κρίσιν ἔχ' ὑπομείνας, he having treacherously surrendered Nymphæum to the enemy, became a fugitive, not waiting *the trial*; i. e. the trial implied as the natural consequence of his treachery.

4. By a *description* in the context which *limits* the noun to a single object; as, ἡ διαθήκη Ἰησοῦ Χριστοῦ, the covenant of Jesus Christ.

5. By being *monadic* in its nature; i. e. representing persons or things which exist *singly*; or of which only *one* can possibly be the subject of discourse; as, ἐκκοφὰς τὰς θυρὰς εἰσηλ-

θεν εἰς τὴν γυναικωνῖν, having knocked at *the gate*, he entered *the women's apartment*.

6. When a word is added to a substantive for the purpose of *description* or of *definition*, both have commonly the article; as, ἡ δαίνοσις, ἡ ἐν τοῖς λόγοις vehemence of language.

This is likewise the case after verbs of calling; as, τὸν μόνον ἀδωρηδύκητον ὀνομαζόντες, calling him *the only incorruptible man*.

The article is frequently prefixed to a word or clause which is *quoted* or designated.

When the second noun is merely in apposition, without defining the former, one or both are frequently without the article.

V. The article is prefixed to nouns, when they denote a *class* of objects taken as a *whole*; as, ὁ ἀνθρώπος ἐστὶ θνητός, man is mortal; λεγομένων τοὺς θεοὺς φερεῖν, ὥσπερ οἱ κύνες, τὰς ἀνθρώπους, saying that the Gods guard men as dogs do.

VI. The article is frequently prefixed to abstract Nouns.

1. When used in their most abstract sense; as, ἡ ἀδικία καὶ ἡ ἀκολασία μεγίστων τῶν ὄντων κακῶν ἐστί, injustice, and intemperance are the greatest of evils.

2. when the attribute is personified; as, ἡ κακία, ὑπολαβὴσα, εἶπεν, and malice, interrupting, said.

3. The article, prefixed to a neuter adjective, is used for an abstract noun; as, τὸ καλόν, beauty; τὸ δίκαιον, justice.

In these cases the abstract noun represents a *class* of objects.

VII. Infinitives, adjectives, participles, adverbs, and members of sentences are frequently used as nouns, and in such cases the article is generally prefixed to them; as, τοῦ φιλοσοφεῖν τὸ ζητεῖν, inquiry is the business of philosophy; οἱ θνητοί, mortals; τὰ ἐξω, external things; ὁρῶν εἰς τὸ πανθ' ὅρα, quick at discovering all things; οἱ ἀμφοὶ Πλάτωνι, the followers of Plato; and sometimes Plato himself.

1. In such instances the noun to which the article belongs expresses a *class* of objects.

2. Adjectives in *ικός*, are used with the article in the plural in two different senses. In the singular they denote generally a *whole*; as, *το πολιτικόν*, the citizens taken collectively. In the plural they signify some circumstance determinable by the context, or by general knowledge; as, *τα Τρωϊκα*, the Trojan war; *τα Ἑλληνικα*, Grecian affairs of history.

VIII. The noun to which the article belongs is frequently understood; as, *τα μητρος* (sc. *ρήματα*,) the things of his mother; *το ανθρωπος*, (sc. *ρήμα*,) this *word ανθρωπος*.

IX. In a proposition, the subject has generally the article, and the predicate has not; as, *πνευμα, ὁ Θεος*, God is a spirit.

X. Proper names are not always subject to these rules.

XI. When the noun in the genitive has the article, by any of the preceding rules, the noun which governs it has commonly the article likewise.*



On the Government of the Genitive, Dative, and Accusative cases.

No *general* rules can be given which embrace by any means all the varieties of construction in the Greek language. The nicer shades of relation, between connected ideas, are marked in Greek with much greater precision than in Latin or English. To trace the relations, and reduce them to principles, is often very difficult and sometimes impossible. Hence there is much in Greek construction which appears arbitrary; and which can be learnt only by a familiar acquaintance with the best writers.

The following observations may aid in ascertaining the principles which control the use of the several cases. Rules are afterwards given for the use of the younger student.

*It has been designed only to give the *general* principles respecting the article without descending to minute particulars, which would only perplex the younger student. For Middleton's *Theory of the article*, see Appendix.

The Genitive.

The genitive is used in Greek much more extensively than in Latin. A very large class of words, which govern the accusative in Latin, are followed by the genitive in Greek. Indeed, *every* idea of relation may take after it, in the genitive, the noun by which this relation is made determinate.

1. Words of all kinds may be followed by other words in the genitive, when the latter class of words limit, and show “*in what respect*” the sense of the former is to be taken.

Verbs. Καλως εχειν μηθης, to be well off *as to* liquor, (to be drunk); ευ εχειν φρενων, to be favorable *as to* his feelings; ως ποδων ειχον, as they were able in respect to their feet, i. e. as fast as they could run; Herod. vi. 116; Τελλω τε βιη συσκοι, Tellus being advanced (as to) in life; επειγεςθαι αρης, to be in haste with respect to the battle; υπιεναι οργης, to cease (in respect to) from anger; ξυνετριβην της κεφαλης, (I was broken as to my head,) I had my head broke.

Adjectives. Συγνωμων αμαρτηματων, forgiving (in respect to errors); ασκευος ασπιδων, unprovided in respect to arms; ετιστο ακαγκης, so far in respect to necessity, or to so great a necessity; αρτιμαθης κακων, recently instructed as to misfortunes.

1. Hence words denoting a state or act of the mind “with respect to” any object, and directed towards it, but not acting on it, are followed by the genitive. This includes all adjectives and verbs, denoting affections or desires of the mind; viz. knowledge, ignorance, experience, forgetfulness, concern, custom, recollection, carelessness, desire, aversion, &c. &c. In all these cases, the emotion or act is put forth “with respect” to some object; but without so acting upon it, as to affect its state, which would require an accusative.

2. Words denoting abundance or fulness, and want or emptiness, govern a genitive of the object, “in respect” to which the abundance or want exists. Adjectives and verbs of plenty and want, separation, filling or depriving; verbs of bereaving, delivering, hindering, rejecting, making way for, repelling, ceasing and causing to cease, &c. &c. have all the idea of want, or plenty, as the ground of their governing the genitive. Substantives likewise, which are derived from these words, are often followed by a genitive of the object “in respect” to which the plenty or want exists.

3. The same original sense of the genitive seems to give rise to the construction of the comparative with the genitive:

as, *μειζων πατρος*, greater with respect to ; or in comparison with his father. Hence all words denoting a comparison, may be followed by a genitive of the object "in respect" to which the comparison is made. To this class belong verbs derived from the comparative ; as, *ἡττᾶσθαι*, &c. and those which signify to surpass, to rule, to take the lead, to govern, to obey, &c. and adjectives denoting power, ability or control ; as, *εγκρατης*, &c. Substantives likewise ; as, *ἡττα τῷ ποματος*, defeat by means of drinking, i. e. intemperance.

So likewise words which denote comparison in respect to value ; as, *αξιος*, literally, "equal in value." Hence all words in which there is a determination of value ; as, "to buy, sell, exchange, estimate, &c. govern the genitive : and hence, the general rule, "the price of a thing is put in the genitive."

A comparison is likewise implied in words which express a difference ; as, *διαφαιεν, διαφορος, ἕτερος, αλλος, αλλοιος, αλλοτριος*.

That "with respect" to which any thing is done is frequently the cause of an action ; hence those words which denote the cause or origin of a thing, or that "on account" of which any act is performed, are put in the genitive ; as, *Δαναων κςχαλωμενοι*, angry (on account of) with the Greeks. Among these are verbs accusing, slandering, condemning, acquitting, and generally all those that pertain to judicial proceedings, govern the genitive. Likewise, verbs of commencing or originating take a genitive after them. Verbs of praying have frequently a genitive of the person or thing "in respect" to which the request is made. So likewise adjectives. After exclamations, the noun which causes the exclamation is frequently put in the genitive, as, *ω Ζευ βασιλευ, της λεπτοτητης φρενων*, O Jupiter ! the acuteness of his mind.

II. The second principal relation expressed by the genitive is that of the proportion of a whole to its parts ; i. e. the genitive is put partitively. This is common to most languages.—The genitive therefore follows verbs of all kinds, even those which govern the accusative, when the action refers, not to the whole object, but only to a part ;* as, *της γης ετεμον*, they laid waste a part of the country ; *εγω οιδα των εμων ἡλικιωτων*, I know some of the same age with myself ; *οπτειναι κρεων*, to roast some of the flesh. This is expressed in French by the article *partatif*, and in English by the omission of the article, or by the word "some." After adverbs of time and of place, the same

*This construction is not uncommon in English. e. g. "I give liberally of my property for his relief"

construction often occurs; as, ἀλλοθι γαιης, in another part of the country; οὔτε της ἡμέρας, at a late period of the day.

Hence many words are followed by the genitive, which signify participation, or at least imply that idea. Among these are verbs which denote to partake, to impart, to enjoy, to obtain, to receive to take, and the contrary idea to let go. In those cases there is a reference, more or less distinct to that of which the action takes place; as, ἀφιεναι τῆς δορατος, means to let go of the spear; ἀφιεναι τὸ δορυ in the accusative is to hurl the spear. In the former instance the action is exerted only "in respect" to the object; in the latter, it acts *upon* the object and changes its state.

III. The genitive is used to denote the person or thing to which any object belongs, whether it be a quality, property, habit, duty, &c. and those likewise from which any thing arises or proceeds. Hence verbs, denoting possession, property, duty, custom, power, govern the genitive. Hence, verbs of hearing, smelling, tasting, feeling, are followed by a genitive of the object from which the sensation proceeds; likewise verbs directing to learn or experience.

For the same reason the genitive expresses the *material* of which any thing is made, with substantives, verbs and adjectives. A genitive is used likewise with substantives of all kinds, to denote the *author* of the thing implied in the substantive; as, Ἰπρας ἀλατειαί, wandering *caused* by Juno.

IV. The genitive follows verbs compounded with prepositions which govern that case; when the prepositions can be separated from the verbs without altering their signification.

V. The genitive seems to determine time and place—where, when, how long, since, within the space of.

In many of the cases stated above, particular verbs govern a dative or accusative. Many of these will be specified under the rule to be given hereafter.

Dative.

The Dative in Greek has two senses; the one, that of the dative in other languages answering to the question, "to, or for whom or what?" the other, that of the Latin ablative.

I. The dative represents the distant object to which an action tends, (whether transitive or intransitive) or from a regard to which it was commenced; as, πειθεσθαι τινι, to obey any one; διδοναι τι τινι, to give to any one. It has therefore, generally the same construction as in Latin, except that more verbs are

followed by the dative in Greek. Some classes of verbs vary in their construction, being followed at times by an accusative, and at times by a dative: this is sometimes the case, likewise, with the genitive and dative. There is also a considerable variety of construction in particular words under the several classes.

II. The dative in Greek also supplies, in a great measure, the place of the ablative in Latin. In this sense it expresses the idea of companionship or connection, answering the question "with whom or what?" of an instrument or means, answering to "whereby?" of an impulse, excitement, or external cause, answering to "from what?" "on what account?" "for what?" and of the manner of an action.

It expresses likewise the relation of measure, degree, &c. with the comparative; as, *ἐνιαυτῷ πρεσβύτερος*, older by a year. It is put also in definitions of time and place, in answer to the question "where?" and "when?"

Accusative.

The accusative expresses, as in other languages, the person or thing which is affected by the action of the accompanying verb. Some verbs which are not strictly transitive, however, are followed by the accusative; particularly by nouns which denote not the *passive* recipient, but the object of immediate reference; as, *πείθειν*, *ὑβρίζειν*, *ἀδεικνύναι*, *ἀμειβεσθαι*, *προσκυνεῖν*, *δορυφορεῖν*, *φθάνειν*, *ἐπιστροφεῖν*, *ἀποδιδράσκειν*. In these and similar cases the object of the action would be more naturally put in the dative.

Many verbs, which signify an emotion or feeling with regard to an object, as, to be ashamed, afraid, to compassionate, are followed by an accusative which expresses the object and at the same time the effective cause of the emotion; as, *αἰσχυνομαι τὸν Θεόν*, I reverence the Deity. This takes place with some neuter verbs; as, *ἀλγεῖν τι*, to suffer in respect to something.

Many verbs have an accusative not only of the immediate object of action, but likewise of the more remote; i. e. the person or thing which the action respects, and which is more regularly in the dative.

The accusative may follow all kinds of words by synecdoche, *κατα*, *δια*, &c. being understood.*

* For a full exhibition of this subject, see Matthiæ's Greek Grammar II. 450—615, from which most of the foregoing observations have been taken.

GOVERNMENT.

Government of Substantives.

I. One substantive governs another, expressing a different thing, in the genitive; as, *μακροθυμία*, the long suffering of God; *βημά* a seat of stone.

1. The latter substantive generally expresses the kind to which the former belongs; or some relation of cause, possession, or property.

2. This rule extends to pronouns, and to the article with a pronoun; as, *κρίθην τὴν τοῦ Ἰσάκ*, the barley of his house.

3. When the noun in the genitive signifies a person, it may be taken in an active or passive sense; as, *ἡ γνώσις τοῦ Θεοῦ*, may denote, our knowledge of God, or his knowledge of us.

4. The governing noun is often understood; as, *ἡ Ἀλεξάνδρα* (supp. *μητὴρ*,) Olympia the mother of Alexander; *Εἰς Ἄδης*, (supp. *δομον*,) to Hades; *ἐν Ἄδῃ* (supp. *δομῷ*,) in Hades.

5. A substantive in the genitive is often put for an adjective to express quality more strongly; as, *βάθος γῆς*, depth of the earth; *ἡ περισσεία τοῦ χάριτος*, abundant grace; *τὰ πλῆτη*, inconstant riches.

6. The Attics use a noun in the genitive, preceded by the neuter article, for the noun itself; as, *τοῦ τῆς τύχης*, for the fortune; *τοῦ τῶν γραμμάτων*, for the letters; *οἱ βαρβάρων ἀπίσται ἐσσι*, for *οἱ βαρβάροι*, barbarians are the enemies of Demosthenes.

7. Instead of the genitive, a noun with a preposition is often found; as, *ἀτυχία ἢ περὶ τὰ βίη*, the evils of life and death.

8. The dative is often used for the genitive; as, *οὐκ ἠγάπησεν ἡνδάνε θυμῷ*, It did not please the mind of Menelaus, the son of Atreus; Hom.; *πατρὶς τιμῶρον φόβος*, the fear of your father's murder.

9. The noun that should be in the genitive is often, especially by the Poets, put in the accusative, governed by a preposition implied; as, *τί σε φρενας εἰκετο πένθος*, for what grief has invaded your mind?

10. The genitive is sometimes put elliptically, and is often understood; as, *ὦ μέλεων ἐγὼ κακός*, Oh wretched I! on account of my misfortunes.

II. An adjective or article in the neuter gender, without a substantive, governs the genitive ; as, *το χρησλον το Θεου*, the kindness of God ; *τα της τυχης*, the gifts of fortune.

1. In these cases a noun is understood, which is really the governing word.

2. Sometimes a preposition precedes the noun ; as, *τα παρα της τυχης*, the things of fortune.

3. The adjective, thus used in the abstract, is often without a genitive, and then it has an adverbial sense ; as, *το λοιπον*, finally.

III. If the latter substantive has an adjective of praise or dispraise joined with it, it is often put in the genitive ; as, *ανηρ μεγαλης αρετης*, a man of great virtue ; *αυθαδης φρενων*, daring of soul ; *πρωτευειν* της αρετης*, to be first in virtue.

The latter substantive is more commonly put in the accusative, by synecdoche, *κατα*, *δια*, &c. being understood ; as, *επαυθαιος τον τροπον*, (supp. *κατα*,) of ingenuous disposition.

Government of Adjectives.

I. Adjectives signifying any affection of the mind, (as knowledge, ignorance, &c.) plenty, want, power, participation, diversity, and separation, govern a genitive.

The genitive generally denotes the origin or cause, or that in respect to which the qualities expressed by the adjective exist ; as, *εμπειρος το δυστυχειν*, experienced (as to) in misfortunes ; *ιστοι επισταμενοι πεδιοιο*, horses acquainted (as to) with the plain ; *αδαημονες μαχης*, ignorant as to war ; *ηδιστου θεαματος αθεατος*, unperceptive as to the most pleasant sight ; *των χαλεπων απειρος*, unexperienced (as to) in hardships ; *αφνειος βιοτοιο*, affluent (as to) wealth ; *ερημος ανδρων*, deprived of men ; *ατος πολεμοιο*, hungry (as to) for war ; *ιμενοι*, (Τρωες) desirous (in respect to) of the city ; *της απιστης κοτειων*, angry on account of the deception ; *σοι θυγατερος θυμουμενος*, angry with thee on account of his daughter ; *ευχαι δειματων λυτηρια*, prayers releasing (as to) from terrors ; *ευδαιμονιζοντες σε των λογων της δυ-*

* *Πρωτων* is the same with *πρωτος* ανα.

ναμειως, proclaiming thee blessed from (because of) the power of thy words ; κοινωνος ανθρωπινης φύσεως, partaking of human nature ; εγκρατης οινου, not partaking of wine, i. e. temperate ; αλλοτριον της εαυτου αξιας, far from his dignity ; υστερος ουδενος αρετης, removed from none in virtue, i. e. inferior to none in virtue.

It is desirable that the student should make himself familiar with this mode of solution, and apply it in his reading.

II. Adjectives denoting dignity and worth, and those which refer to crime, innocence, or price, govern the genitive ; as, αξιος μισθου, worthy of a reward.

Παντα ωνια πλεστη, all things may be bought for money ; ανοχος δεσλειας, in danger of slavery ; αναιτιοι των παπραγματων, unblameable for the things which were done.

III. Compounds of α privative, and verbals which denote action or capacity, especially those in τος, ικος and ηριος, govern the genitive ; as,

Αθεατος και ανεκοος απαντων, without sight or hearing from any, i. e. without seeing or hearing any ; φυλατικος τε σωματος, guarding the body ; παρεκτικος των αγαθων, imparting from good things, bestowing benefits ; λυτεριος δειματων, freeing from terrors.

1. Verbals govern the genitive, from the signification of their verbs ; and compounds of α privative, by the force of ανευ, from which the α is derived.

2. To the adjectives which have been enumerated, may be added many which are followed by a genitive of the cause ; as, αθλιος της τυχης, unhappy from fortune.

IV. Partitives and words placed partitively, comparatives, superlatives, interrogatives, indefinites, and some numerals, govern the genitive plural ; as, πρωτος Αθηναιων, the first of the Athenians ; εν των πλοιων, one of the ships ; οι παλαιοι των ποιητων, the ancient Poets ; οι περιεχοντες των ποιητων, the most illustrious Poets.

1. The genitive expresses, in this case, the class to which the preceding word belongs. Πρωτος Αθηναιων denotes, the

first from among the Athenians ; *οἱ περιεχοντες των ποιητων*, the most excellent from among the Poets.

2. Sometimes, instead of the genitive, some other case with a preposition is used ; as, *εξ απασων η καλλιστη*, most beautiful of all ; *δυνατωτατη εν τη Ἑλλαδι*, the most powerful in Greece ; *πρωτος εν τοις ποιηταις*, first among Poets.

3. Instead of the genitive, the case of the partitive is sometimes used ; as, *της φιλης της μὲν απεκλεισε, της δε πανηλιας εποιησε*, for των φιλων, some of his friends he killed, some he impoverished.

4. The partitives *τις* and *εις* are sometimes omitted ; as, *φερω σοι σπολην των καλλιστων*, (sc. *μιαν*) I bring you a very excellent robe. Xen. ; *αυτος ηθελε των μενοντων ειναι*, (sc. *εις*,) he desired to be one of those who remained ; Thucyd. ; *ει των φιλων* (sc. *τις* or *εις*) you are one of my friends.

5. Partitives, &c. agree in gender with the substantives which follow in the genitive. When the substantives are of different genders, the partitives, &c. commonly agree with the former, sometimes the latter.

6. Collective nouns in the genitive singular are governed by partitives, &c.

7. Adjectives in the positive form, when they express, in a superlative sense, the quality of the subject, govern the genitive plural ; as, *εξοχος παντων*, the most excellent of all ; *Δια Θεων*, the most divine of the Goddesses.

8. The Article is sometimes used as a partitive ; as, *εν η δ' αν των φυλων*, in whichever of the tribes.

9. *Εκαστος* each, when used as a partitive is sometimes put in the plural ; as, *εκαστα των σκευον*, each of his implements.

DATIVE.

V. Adjectives of profit or disprofit, likeness or unlikeness, trust, &c. govern the dative.

All adjectives govern the dative of the end, or object to which they relate as, *ικελος Δι*, like to Jove, i. e. Jove being the object to whom he is like ; *οφελιμος τη πολει*, profitable to the State, i. e. the State being the object to which he is profitable ; *τοις γενναιοις το αισχρος εχθρον*, to the generous, baseness is odious ; *ενοχος τη κρισει*, obnoxious to the judgment ; *εμοι πικρος τεθνηκεν*,

ἐκεῖνοις γλυκὺς, αὐτῷ δὲ τερπνός, he died, bitter to me, sweet to them, welcome to himself.

Some adjectives of likeness govern the Genitive.

Ὁ αὐτός, *the same*, governs the dative as adjectives of likeness ; as, τῶν αὐτῶν ἐρῶ σοι, I love the same things with you. Luc. ; νομίζει τῆς αὐτῆς εἶναι ζημίας ἀξίους τὰς συγκρυπτόντας τὰς ἐξαμαρτάνουσι, consider those who conceal, equally worthy of punishment with those who sin. Isoc.

VI. Compounds of συν, ὁμος, ὁμοιος, and verbals in τος used passively. govern the dative ; as, συγγενὴς τῷ πατρὶ, related to my father ; ὁμοουσιος τῷ Θεῷ, of the same nature with God ; ὁμοιογλωττῆς ἡμῖν, of the same language with us ; πάντα δυνατὰ Θεῷ, all things are possible to God ; ἀγνώστον τοῖς πολλοῖς, unknown to the vulgar.

VII. Verbals in τεον govern the case of their primitives, with a dative of the *doer* ; as, ἰλεον ἐμοί, I must go, *i. e.* there must be going as, to me ; νεοὶς ζηλωτεον τὰς γέροντας, the young should imitate the old, *i. e.* there should be an imitation of the old to the young ; Simon. ; τοῖς μὲν ὑπαρχοῦσι νομοῖς χρηστέον, καὶνὰς δὲ εἰκὴ μὴ θέλειον, we should use the present laws, and not rashly enact new ones. Demosth.

1. Verbals in τεον express necessity, and answer to gerunds in the nominative case. The Verb ἐσθί is generally understood after them, but is sometimes introduced ; as, γραψέον ἐσθί. The Attics use them in the plural ; as, γραψέα ἐμοὶ ἐπιστολὴν I must write a letter.

2. The verbal is sometimes joined with a substantive, like other adjectives ; as, γραψέα μοι ἐπιστολὴ, I must write a letter.

3. The verbal sometimes governs an *accusative* of the doer, especially when its verb governs the dative ; as, οὐ ὀφείλειον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονούσι, the prudent ought not to obey the unwise. Isoc. ; ἐπισχεπέειον τὰ μὲν αὐτὸν, τὰ μὲν γυναῖκα, for αὐτῷ, γυναικί, some things are to be looked to by him, some by his wife.

4. Substantives and verbals often govern the dative by the force of the words from which they are derived ; as, τοῖς παθεσὶν ἀκολουθητικός ὁ νεός, youth follows pleasure.

5. Substantives compounded with σύν and ὅμοιος govern the dative ; as, συστρατιωτῆς αὐτοῖς, a fellow soldier.

6. There are many adjectives which govern either the genitive or dative ; as, ὁμοίος, like ; ὁμωνυμῶς, of the same name ; ὁμοπατρίος, of the same father ; ὁμομητρίος of the same mother ; συνήτροφος, educated together ; συνήθης, familiar ; ἰσοῤῥυπος, of the same force ; κοινός, common ; πλουσιός, ἀφνειός, rich ; εὐπορός, abundant ; ἐνδεής, poor ; ἐνοχός, ὑποδικός, ὑπευθυνός, exposed, obnoxious ; οικείος, familiar ; ὦνιος to be sold ; δούλος, a slave ; ἐλευθερός, free ; as, ὁμοίος τῷ πατρί, or τῷ πατρί, like his father ; ὁμωνυμῶς τῷ πατρί, or τῷ πατρί, of the same name with his father.

Government of Verbs.

GENITIVE.

I. Εἰμι and γίνομαι, signifying possession, property or duty, govern the genitive ; as, τοῦ κυρίου ἐσμεν, we belong to the master ; τῶν ἀρχόντων ἐστὶ τοὺς ἀρκομένους ποιεῖν εὐδαιμονίας, it is the duty of rulers to make their subjects happy.

1. The genitive is governed by some noun understood ; as, χρῆμα, πρᾶγμα, &c.

2. To εἰμι, signifying office or convenience, the preposition πρὸς with the genitive is joined ; as, καὶ πρὸς ἰατρὸν σοφὸν ἐστὶ, it does not belong to a skilful physician ; καὶ ἐστὶ πρὸς τῆς πόλεως, it is not proper for the State.

3.* The verbs ἔχω, διακείμει, διατίθημαι, ποιεῶ, ἤκω, πασχω, joined with adverbs of quality, often govern the genitive ; as, ἔτις ἐχει τῆς γνώμης, this is my opinion, Plut. ; εὐ ἤκειν χρημάτων, to arrive at great possessions ; Herodot. ; τῆς πολυμαθείας εὐ ἤκειν, to arrive at great love of learning. In these cases a preposition is understood.

For the genitive an accusative is sometimes found ; as, νεκρικῶς τὴν χροίαν ἐχει, he has the colour of death ; Lucian.

II. Verbs often govern the genitive by the force of some noun implied in them ; as, βασιλ-

* See Adverbs.

VI. Verbs govern the genitive, which signify any *affection of the mind*; as, desire, disgust, regard, neglect, admiration, contempt, memory, forgetfulness, &c.

Επιθυμew, ορεγομαι, γλιχομαι, επιειμαι, to desire; ερω, to love, (ιμερω λιλαιομαι to desire, Poet.); μελει, it is the care of; φρονιζω, επιμελομαι, κηδομαι, ενιρεπομαι, to take care of; ολιγωρω, to undervalue; αλεγω, to neglect; καταφρονew, υπερωρω, υπερφρονew, to despise; μνημονew, μεμνημαι, to remember; επιλανθανομαι, εκλανθανομαι, αμνημονew, to forget, &c.

Κηδελο Δαναων, she felt concern for the Greeks—the Greeks being the source of her concern; ηρασθη της αυτης γυναικος, he loved his wife; οδνειων φρονιζειν, to take care of strangers; αμελεις των φιλων, you feel no concern for your friends; θαυμαζω σε, I admire you—you being the cause of my admiration; μη ολιγωρει παιδειας, despise not chastening; εφθονησε της γεινιαισεως, he envied him on account of the neighbourhood; τον δε ελειπε αυτη χωμενον ευζωνοιο γυναικος, she left him there, grieved on account of the well-girt woman. Hom.

1. Ποθεω and επιποθεω govern the accusative; and sometimes επιθυμew, γλιχομαι, μνημονew, επιλανθανομαι.

2. Verbs signifying to love, (except ερω) admire, regard, neglect, often govern an accusative.

VII. Verbs signifying to partake, to obtain, to enjoy, to aim at, to communicate, to aid, to try or tempt, govern the genitive.

Τυχανω, επιτυχανω, μειρομαι, λαγχανω, λαμβανω, επιλαμβανω, κυρω, to obtain; κληρονομew, to obtain an inheritance; κοινωνew, μεταλαμβανω, μετεχω, to partake; μεταδιδωμι, to communicate; απολαυω, ονημαι, to enjoy, &c.

Τιμης και κακος ων ελαχε, though wicked, he gained honor—honor being that *from* which he partook; εαν λαβωμεν σχολης, if we may take of leisure—if we may get leisure; καχιας εαον μεταλαδειν, η αρετης μεταδιδοναι, it is easier to partake *from* (of) pleasure, than to impart (from) virtue; απολαυσωμεν των οντων αγαθων, we shall receive enjoyment *from* present good; εγω του οναιμην, I shall gain advantage *from* you.

1. Λαμβανομαι, μετεχω, κληρονομew, λαγχανω, τυγχανω, sometimes govern the accusative; καρποομαι always.

2. Verbs of *communicating*, *aiding*, *partaking*, often govern the dative of the person. Κοινωνω τω αδελφω της παιδιας,

I have a share in common with my brother, from (of) struction.

VIII. Verbs of plenty or want, filling or depriving, govern the genitive.

Πληθω, πληρωω, γεμίζω, μεσσω, τιμω, πλημι, γεμω, to fill ; περισσέω, to abound ; πλεονέω, to be rich ; χορταζομαι, to be satiated ; ὑστερῶ, ὑστερίζω, to be inferior, to want ; σπανίζω, χηρῶ, ἀπορῶ, to want ; ελαττοῦμαι, to be inferior, γυμνω, ἀφαιρέομαι, to deprive, &c.

Μένους φρένες τιμω, πλην, his soul was full (as to) of evils κακῶν, is full of evil ; εὐφραντο τῆς ἡδονῆς, they delighted themselves (in respect to) with pleasure ; χρυσὴν νησάσας, let him fill his ship (from) with gold ; ἐπὶ κρατὶ πότιναι κροῦναι, crowned (from) with wine ; εὐπορεῖ or περισσέει χρημα, abounds as to riches ; ἐμὲ πλεονεκτήσας τὰς καρδίας ἡμῶν, fills our hearts with gladness ; ἐπληροῦντο χάρας, they were joy ; οὐλοῦντο δειλὴν he wants (in respect to) meat ; ἀποφρένων, deprived (as to) of his mind ; ὁ πόλεμος ἀπάντων τὰς πόλεις ἀπέστειλε, the war deprived the citizens (a all their goods ; ἀφαιρεῖσθαι τινα τῆς ἀρχῆς, to cut any from his government.

Δεομαι, *to entreat*, which properly denotes, *to want*, governs the genitive ; as, δεομαι σε, I entreat (from) you.

Πνέω, *to breathe*, as it denotes fulness, governs the genitive ; as, πνέει κακίας, to breathe hatred. Ἀφαιρέομαι sometimes takes the accusative for the genitive ; as, ἀφαιρεῖσθαι τὴν ἀρχήν, to deprive any one of his government : here understood. Sometimes the noun denoting the *person*, is in the dative ; as, ἀφαιρεῖσθαι τινὶ τὴν ἀρχήν.

IX. Verbs which signify to rule, to excite, to be inferior, to begin, and end, govern the dative

Ἀρχω, δεσποζω, δυναστεύω, ἐξουσιαζω, αὐθεντέω, κατὰ κράτος, rule ; τιράννευω, βασιλεύω, ἀνασσω, to reign ; ἡγεομαι, ἡγήσομαι, to lead ; ἐπιστάτω, to preside ; περιεμὶ, περιγίνομαι, to be around ; ἀρχομαι, to begin ; παύομαι, λήγω, to cease, &c.

Κλεάρχον μὲν τε δεξιὰ κερως ἡγεῖσθαι, Μένωνα δὲ τὸν Θεττῶν, Clearchus should lead (be the leader of) the wing, and Menon the Thessalian, the left ; πολλὰς πόλεις κρατεῖ, one city rules many nations ; ἀρχομαι τὸν λόγον, to begin (from) the discourse ; λήγει πόνον, cease from la

πεπαυσαντο τε βίη, they departed from life ; πεπαυμένοι οργής, who have ceased from anger.

1. Κράβω, τυραννεύω, and ἐπιτροπεύω, sometimes govern the accusative ; αρχώ, βασιλεύω and ανασσω, the dative. Πάνω sometimes governs an accusative.

2. The genitive, after most verbs of ruling, is governed by a noun implied in the verb ; βασιλεύω, i. e. βασιλεὺς εἰμι ; ανασσω, i. e. αναξ εἰμι ; ἐξισιάζω, i. e. ἐξισίαν έχω, &c.

X. Verbs of accusing, speaking falsely of, acquitting, and generally those which pertain to judicial proceedings, govern the genitive of the person or thing, and sometimes both of the person and thing.

Κατηγορεῶ, αἰτῖομαι, ἐγκαλέω, διώκω, γραφομαι, προσκαλέμαι, to accuse ; απολύω, ἀφίημι, ἀπο-φίημι, to acquit ; συγγινώσκω, to pardon ; καταγινώσκω, καταδικάζω. κατακρίνω, κατα-φίημι, to condemn ; κατα-ψευδομαι, to speak falsely of.

Διώκω σε φόνε, γραφομαι σε φόνε I accuse you of murder,—the murder being the cause of the accusation ; ἀφίημι or απολύω σε εγκληματός, I free you (as to) from the charge ; ἐγκαλώ σε προδοσίαν, I make a charge of treachery as to you ; κατηγορεῖς σε δασιν, they accuse you of sedition ; καταγινώσκω σε θάνατον, or σε θανάτον, I condemn you to death.

Verbs of accusing are sometimes followed by the dative.

XI. Verbs govern the genitive, which denote difference or separation ; and among the last may be included those of prohibiting, abstaining, sparing, relieving, preventing, erring, &c.

Διαλλάττω, διαφέρω, to differ ; διίστημι, to be distant ; ὀρίζω, χωρίζω, to separate ; εἰργω, to prohibit ; ἀπεχομαι, to abstain ; απαλλάττω, ελευθερώ, ῥύομαι, to free ; λύω, to loose ; κερρίζω, to relieve ; φειδομαι, to spare ; ὑποπλαναομαι, αποσυγχανομαι, ἁμαρτανω, to err ; ψευδομαι, πλάνω, σφαλλομαι, to deceive, to frustrate, &c.

Οὐδέν διαφέρει αρχὼν ἀγαθός, ἀγαθοῦ πατρός, a good ruler does not differ from a good father ; ἡ ἁμαρτία διίστησιν ἡμᾶς τε Θεῷ, our sins separate us from God ; εἰργώ σε πυρός καὶ ὕδατος, I interdict you from fire and water ; δεῖ ἀπεχεσθαι τῶν κακῶν, we ought to restrain ourselves from evil ; ἐλευθερώσε τὴν πόλιν φόβου, he delivered the city from fear ; ἐθεραπεύθη τοῦ νοσή, he was healed from disease ; παίδων φειδεσθαι πατρικὸς νόμος, it is the

law of the county to spare children ; ηγειραν αυτον τ he awoke him from sleep ; διωκω σε της οικιας, I drive the house.

Some verbs of differing govern the dative ; as, δια I differ from you.

XII. Verbs of buying, selling, estimating govern the genitive of the price.

ὀννεομαι, αγοραζω, πριαμαι, to buy ; πιπρασκω, πωλεω αμειβω, to exchange ; αξιω, to estimate, &c.

Των πονων πωλει ημων παντα τα αγαθα ο Θεος, the Deit all things for toils ; ωνησαμην τουτο πεντε δραχμων, I be for five drachmæ ; αξιούλαι, διπλης τιμης, is esteeme double ; δος τουτο δραχμης, give this for a drachma.

The price is but sometimes in the dative, with the tion επι expressed or understood ; as, επι μισθω μεγαλω ιω σε των δεινων, for a great reward I release you fi Sometimes in the accusative, after προς ; as, πιπρασκ παντα προς αργυρον, the wicked sells all things for silve

XIII. Incentives* govern genitives, w included verb governs the genitive.

Γευω, to cause to taste ; πλαζω, to make to want νησκω, αναμιμνησκω, υπομιμνησκω, to cause one to remer

Εγευσας με ευδαιμονιας. you have made me taste hap

XIV. Most of the active verbs already tioned, may take an accusative of the with the genitive, especially those of ac condemning, acquitting, warning, filling, ing, delivering, separating, disappointing, ing, forbidding, restraining, changing, v buying, selling, esteeming.

DATIVE.

XV. Εμι, γανομαι and υπαρχω taken for have, govern the dative ; as, εστι μοι χρη have possesions.

XVI. Verbs compounded with εν, επι προς, συν, υπο, αντι, δμου, govern the dative εμμειναι τοις καθεστωσι, to adhere to instit

*Verbs signifying to cause one to do any thing, are called .

ἐμβαλλειν or επιθειναι τινι τας χειρας, to lay hands on any one; προσφερειν εαυτω τας χειρας, to lay hands on himself; παραγενεσθαι τη εκκλησια, to be present at the meeting.

XVII. Any verb may govern the dative, that has the sign *to* or *for* after it in English; as, εικειν ταις κακοις, to yield to misfortune; πας ανηρ αυτω πονει, every man labours for himself.

The meaning of the rule is, that the word to which the action of the verb tends, or is acquired, is put in the dative; and this is the case, even though the relation is not expressed in English by the preposition *to* or *for*; as, βοηθειν τη πατριδι, to aid one's country.

XVIII. Verbs signifying to please or displease; to profit or hurt; to favour and assist; to command and obey, meet, follow or acquiesce; to to serve and resist; to reproach, threaten, and be angry; to forgive; to believe or trust; govern the dative;* as, βοηθειν τη πατριδι, to aid his country; μαχεσθαι τοις πολεμοις, to fight the enemy; πτεγειν τοις παρουσι, to acquiesce, or be content with what we have; ανασειν πασι, to rule all; ονειδιζειν τινι, to reproach any one; πολλοι αυτω νεμεσῶσι, many are angry with him; τοις δικαιοις χαλεπαινειν ε θεμις, to injure the just is wrong; πειθεσθαι τοις νομοις, to obey the laws; πλιν κυδος οπηδει, glory follows or attends riches.

Some verbs of admonishing and exhorting, take an accusative for the dative; as, οτρυνω, παροξυνω, επεγειρω, προτροπω. νουθετω, and παρακαλω. Παρακαλω σε ταυτα, I exhort you to these things; here εγω or προς is understood.

XIX. Verbs govern the dative, which signify to have intercourse, to announce, to approach, to worship, to pray, to use, to fawn, to take leave of.

*Verbs of these significations frequently govern the accusative.

Λαλεω, διαλεγομαι, to converse; διαίριεω, ὁμιλεω, εντυγχανω, to have intercourse; ευχομαι, to pray; προσκυνεω, λατρευω, to worship; χραιομαι, to use, &c.

Ὁ προσευχόμενος λαλεῖ or διαλεγέσθαι τῷ Θεῷ, he who prays, speaks to God; σοφοῖς ὁμιλῶν κ' αὖτις ἐκθήσῃ σοφός, he that has intercourse with the wise shall be wise. Menand.; χρᾶσθαι τινι φίλῳ, to use some friend.

1. Προσκυνεω, sometimes governs the accusative; as, do λίσσασθαι, λιλανεύω, ἱκεῖν, ἀνίσταμαι; as, ἐλίσσῃ, or, ἐλιλανεύεσθαι τυχεῖν αγαθῶν, he prayed for good.

2. Many others of the verbs which have been enumerated, under this head, sometimes govern the accusative.

3. Two datives coupled by και, having the verb εἰμι expressed or understood, have the sense of *community*; as, τί μοι και σοι, what have I to do with thee? John ii. 4. τί μαχαις και μοι, what have I to do with battles? Anac.

4. The datives of the pronouns, especially μοι and σοι, like *mihi* in Latin, are often little else than elegant expletives; as, πῶς σοι γῆς ἀπέλθε, where has he gone? οἶσι σοι—μαχεῖσθαι τινι ἀδελφῶν; do you think your brother will fight? Xenoph. Anaba.

XX. The dative of participles and of some nouns, is often joined to the third person of εἰμι or γινομαι, for the verb itself: These are, βεβλημένος, ἥδομενος, ἀχθομενος, προσδεχομενος, ακων, ασμενος; as, εἰ σοι βεβλημένῳ ἐστί, for εἰ βουλεῖ, if you will; Ælian; εἰ σοι ἥδομένῳ ἐστί, if you please; Plato; ὅτῳ ὑμῶν μὴ ἀχθανομένῳ εἴη, to whom of you would it not be grievous? Xen.; εἶδε παντὸς τοῦτο προσδεχομενοὺς αὐτοὺς ἦν, this they little expected; Arrian; εἶδε αὐτὸ ακοντὴν ἦν, nor was he unwilling; Idem; τῷ δ' ασμένῳ γινεῖται ἀνδρας αγαθοὺς διασωσαι, he willingly saved good men; Idem; τῶντων μὲν και πεπειραμενοὺς ἀν τι γενοῖτο ὑμῖν, this you may experience; Thucyd.

XXI. Any active verb may govern the accusative and dative, when, together with the object of the action, it expresses the person or

thing in relation to which it is exerted ; as, ἵπνο-
χνεομαι σοι δεκα ταλαντα, I promise you ten tal-
ents.

The noun in the dative is sometimes put in the accusative ;
as, παρακαλησα σε ταυτα for ταυτας, I exhorted you to these
things.

ACCUSATIVE.

XXII. Verbs signifying actively, govern an ac-
cusative of the object ; as, γνωθι σεαυτον, know
thyself.

1. Neuter verbs govern the accusative of a noun, whose
signification is similar to their own ; as, πολεμον πολεμιζειν, to
make war. The Poets often use neuter verbs in an active
sense ; as, συριζων φονον, hissing slaughter.

2. The Attics delight in the accusative, and often use it
after verbs which govern the genitive or dative ; especially af-
ter verbs of sense ; as, ακω ταυτα, I hear these things.

3. A clause or a sentence often expresses the object of a
transitive verb ; as, επιθυμουμεν ακσαι τι ποτε εστι ο μυθος, we
wish to know what the fable is. Here τι ποτε εστι ο μυθος is the
object of the verb ακσαι.

TWO ACCUSATIVES.

XXIII. Verbs of asking and teaching, clothing
and concealing, speaking or doing well or ill,
and some others, govern two accusatives, the one
of the person, the other of the thing ; as,

Χρη αιτειν τους θες αγαθα, we ought to ask good from the
Gods ; *Æsch.* ; απαντα σε διδαξομαι, I will teach you all things ;
εξδυσαν αυτον την πορφυραν, και ενδυσαν αυτον τα ιματια τα ιδια,
they took off from him the purple robe, and put on his own
garments ; *Mark xv. 20* ; την θυγατερα εκρυπτε τον θανατον τε αν-
δρος, he concealed from his daughter the death of her husband,
Lysias ; μεδεν ειπης φλαυρον ανδρας θεξιους, you should speak no
ill of worthy men ; *Aristoph.* ; Λακεδαιμονιους, πολλα την πολιν
ηδακηολας, και μεγαλα, the Lacedemonians, who have done the
city many, and great injuries ; *Demosth.*

XXIV. *Incentives* govern two accusatives,
when the included verb governs an accusative ;

as, *γαλα ετοησα υμας*, I have fed you with milk; 1. Cor. iii. 2; *ορκιζω υμας τον Κυριον*, I bind you by an oath before the Lord; *τα σεμν' εση και κεινυς*, reprove them with chaste words; S.

XXV. Verbs governing the accusative with the genitive, sometimes change the genitive into the accusative, and thus govern two accusatives; as, *κατηγορω σε ψευδος*, I accuse you of falsehood.

XXVI. Verbs governing an accusative with the genitive, may likewise take an accusative noun similar in signification to their own; as, *Φιλιππος νικησας της Αθηναις την εν Χαιρωνεια μαχην*, Philip having conquered the Athenians in the battle of Chæronium; Polyb.; *φορριζετε τους ανθρωπους φορτια δυσβαλκαλα*, ye load men with burdens difficult to be borne. Luke xi. 46.

Passive Voice.

XXVII. The agent or doer is put in the genitive, after passive verbs and those of a passive signification, with the preposition, *υπο, εκ, παρ, προς*; as, *μη νικω υπο του κακου*, be not overcome of evil. Rom. xii. 21; *προς Θεου και ανθρωπων τιμηται*, he was honored by God and man.

1. The preposition is sometimes omitted; as, *φιλονεικουνται, φιλοι*, friends are influenced by each other; Soph.

2. The noun is sometimes put in the dative instead of the genitive; as, *υπο σατραπαις διοικεισθαι*, to be governed by satraps; Herodian; *πεποινηται μοι*, it has been done by me.

XXVIII. When the verb in the active voice governs two cases, in the passive it retains the latter case; as, *κατηγοροεμμι κλοπης*, I am accused of theft; *δυνασθε το βαπτισμα, ο εγω βαπτισθηναι*,* can ye be baptized with the baptism?

**Βαπτιζω*, is an incentive governing two accusatives, because it is included verb *βαπτο* governs one. See Rule XXIV.

tism with which I am baptized? Math. xx. 22 ;
 ἡ πολίζομενοι το γαλα, who are fed with milk ;
 Καὶν παρὰ τοῦ διαβόλου τὸν φθόνον καὶ φόνον ἐδίδαχθη,
 Cain was taught envy and murder by the devil ;
 Nazian ; ἐνδεδυμένοι χιτῶνισκός, clothed in little
 tunics.

1. Sometimes the *former* case is retained after the passive, and the latter made its nominative ; as, Δημοναξ ἐπιστεύθη τὴν ἀρχήν, for Δημοναξὶ ἐπιστεύθη ἡ ἀρχή, Demonax was entrusted with the government ; Lucian ; τὴν δὲ ἐκ χειρῶν ἀρπαζομαι, which is snatched from my hands ; θάνατον κατακριθεὶς, condemned to death.

2. Passive verbs are often followed by the accusative, a preposition being understood ; as, Προμηθεὺς ὑπὸ αἰῆς ἀκείρετο τὸ ἥπαρ, Prometheus was torn by an eagle as to his liver ; Lucian.

3. Passive, like neuter verbs, take a noun in the accusative, of a similar signification to their own ; as, ἠγαρήσαν χαρὰν μεγάλην, they were rejoiced with great joy. Matth. ii. 10. ; πληγὰς καλὸν τῇ μάσλῃ τιπτεσθῶ, let him be beaten a hundred stripes with the whip ; Plat.

IMPERSONAL VERBS.

I. Impersonal verbs govern the dative ; as, μεγίστον ἐδόξεν αὐτῷ, it seemed to him a very great thing.

Χρῆ more commonly governs the accusative.

II. Χρῆ, πρέπει and δεῖ, *it behoveth*, govern the accusative, with the infinitive ; as, χρῆ τὸ τοῦτο ποιεῖν, this must be done.

III. Δεῖ, ἐλλείπει, διαφέρει, μετέσθι, μέλει, ἐνδεχέσθαι and προσηκει, with their compounds, frequently govern the dative of the person, and the genitive of the thing ; as, δεῖ πολλὰν σοι, you have need of much ; μετέσθι μοι τὸ τοῦτο, I have a share of this ; τῶν τέκνων τῷ πατρὶ μέλει, children are the care of parents. The dative of the person is not always expressed.

The nominative is often used instead of the genitive thing ; as, διαφέρει τι σοι τι το or τι, how does this you ?

Δει sometimes takes an accusative of the person with of the thing.

THE INFINITIVE.

I. The infinitive, with or without an agent, is used as a noun in any case ; and the subject of the verb is in the accusative ;

Nom. χαλεπόν το μη φιλησαι, (supp. εσσι,) it is difficult to love. Anac.

Gen. πολλοὺς δοκεῖ το φυλαξαι τ' αγαθα του κτησαι περισσόν ειναι, to preserve good, seems often more difficult to gain it ; Plut. ; φιλοσοφος ανευ τε πραττειν, a philosopher without action ; μεχρι τε λεγειν, at the word.

Dat. το φιλειν ακαιρως ισόν εστι τω μισειν, to love out of season is the same as to hate.

Acc. τυφλοις πολλοις εχαρισάτο το βλεπειν, he gave thanks to many.

Sometimes the infinitive is preceded by its subject and the clause used as a noun ; as, προ τε Φιλιππου κληθεισος, before Philip called you ; προς το αγαθος φαινεσθαι, to appear good. Here Φιλιππον φωνησαι, and αγαθος φαινεσθαι, as nouns, and governed by the preceding preposition, the word which governs the infinitive is frequently understood, as, εν τω εισαγαγειν τας γονεις το παιδιον Ιησουν, τας ποιησαι, when they brought the child Jesus, that they might do when they brought the child Jesus, that they might do (ενικα τε ποιησαι.) The infinitive in these cases answers the Latin gerund.

II. One verb governs another in the infinitive (when the second denotes the object to which the action of the first is directed ;) as, ηρξατο λεγειν, he began to say.

Many adjectives, especially those which denote force or power, govern the infinitive ; as, αριστος ακονιζειν, he is best in darting. Οξυς οραν, sharp-sighted.

III. When the conjunctions ὡς, ὅτι, are omitted, the Greeks, like the Latins, use the accusative with the infinitive ; as, παρα π

ἄνθρωποις ὁμολογεῖται, δικαίον εἶναι, ἕκαστος ταῦτα ἑαυτῶν ἔχειν, among all men it is acknowledged to be just, that each should have his own.

IV. The infinitive mood has the accusative before it, (*when its subject or agent is different from that of the preceding verb*;) as, τι βροτοὺς φρονεῖν λεγούσι; why do they say that mortals are wise?

Sometimes the noun before the infinitive is governed by a preceding verb.

V. When the *subject* or *agent* of the infinitive is the same with that of the preceding verb, it is put in the same case; as, φησὶν οὗτος ἀμεινων γεγενησθαι στρατηγός εἰμ, he says, he was a better general than I; και οὐκ ἐνδώσομεν προφασιν οὐδενὶ κακῷ γενεσθαι, and we will not give to any one a pretence of being bad.

1. When the subject of the infinitive is the subject also of the preceding *finite* verb, then it is omitted in the infinitive, except when an emphasis is laid upon it; as, εἶπεν εἶναι στρατηγός, he said he was general; but εἶπεν αὐτός εἶναι στρατηγός καὶ ἐκεῖνος, he said that *he* and not *they*, &c.

2. If all things in the sentence refer to the same person, ὡς or ὥστε, or a preposition may be joined, even with a nominative, to the infinitive; as, οἱ Πέρσαι ἐνομίσαν, εἰ παρακαλεῖσθαι, ὥστε ταῦτα ὅμοια ποιοῦντες τῶν αὐτῶν τυγχάνειν, the Persians supposed that, if called, they should obtain the same reward, doing the same things; δια τοῦ μη σοφοὶ εἶναι, because they are not wise; πρὸς τοῦ ἀγαθοὶ φαίνεσθαι, to appear good.

3. A few instances may be found, in which the accusative precedes the infinitive, though both verbs refer to the same person; as, λέγει ἑαυτὸν ἕτερον γέγονεναι, he said that he was become another.

VI. The infinitive is often used for the imperative, δει, χρη, θελε, &c. being understood; as, χαίρειν μετὰ χαίροντων, κλαίειν μετὰ κλαιόντων, rejoice with them that do rejoice, and weep with those that weep.; συ δὲ σώζειν τῆς Μεσσηνιαυτοῦ, σώζειν δὲ καὶ σεαυτὸν, save the Messenians and yourself.

VII. The infinitive, with an accusative, is often put for other moods, with *ὥς, ὥστε, ὅτε, εἰς, ὅσω, πριν, παρος, επειδή, μέχρι* or *μέχρις*, and *ὥς* preceding it; as, *ὥς ἰδεῖν ἀνθρώπον*, for *ὥς ἰδέν ἀνθρώπου*, when the man saw; *πρὸ ἀλεκτορα·φωνήσαι* before the cock crow; *οἱ Θεοὶ εἰσὶ οἷοι μὴ μεταβάλλειν*, the Gods are such as cannot change.

VIII. The infinitive is sometimes used instead of the impersonal participle; as, *ἐμοὶ δοκεῖν* for *ἐμοὶ δοκῶν*, as it appeared to me; *δεῖν* for *δεόν*, when it ought.

IX. The future of the infinitive is often expressed by the aorist or present of the same mood with the particle *σν*;^{*} as, *τί ποιῆσαι αὐ*, or *ποιεῖν αὐ τοῦ πατέρα μου οἶε*; what do you think my father will do?

X. The infinitive supplies the place of gerunds and supines, which are only verbal nouns; as, *κακῶς ἐπιστάμενος ἵππευεῖν*, minus peritus equitandi; *οὐκ ἔλθον βαλεῖν εἰρήνην*, non veni missum pacem.

PARTICIPLES.

I. Participles govern the case of their own verbs; as, *τοὺς νεώτεροὺς τοιαύτα ἡθῇ παιδεύοντες*, instructing the younger men in such manners.

II. Participles are often used as nouns; as, *οἱ γραψόμενοι Σωκράτην*, the accusers of Socrates; *ὁ ἐρχόμενος*, he who cometh.

There is this difference between the participle and the corresponding noun. The former expresses the person described, in action; the latter does not. *Ὁ δούλος* is a man in the rank

* See under Conjunctions, the particle *σν*.

or condition of a slave : ὁ δούλευων is one, at the time referred to, fulfilling the office of a slave.

III. Participles are used for the infinitive, after verbs, of *persevering, desisting, knowing, remembering, esteeming, showing, discovering*, and such as signify *an affection of the mind*; as, οὐ παύσομαι γράφων, I will not cease to write; μεμνημαι ποιήσας, I remember to have done it; φαίνεται τούτο πεποιηκώς, he appears to have done it; οὐκ οἶδα ἐγὼ γε καλλίω παιδα ἰδὼν, I know not that I have seen a more beautiful girl; δείξω πεποιηκώς, I will show myself to have done it; μεμνησώ ἄνθρωπος ὢν, remember that you are a man; ᾤοντο δὲ οἱ πολλοὶ πεφειγότες Ἀντωνίῃς, the people perceived that Antony was fled; ὄψομαι σε μετ' ὀλίγον δακρύσας, I shall see you, after a little time, weeping.

1. The participle commonly agrees in case with the noun to which it refers. But verbs of *knowing* may be followed by a participle in the dative or accusative, referring to the nominative; as, συνοῖδα ἐμῶν, ἁμαρτιῶν, (ἁμαρτιανόντι) (ἁμαρτιανόντα,) περὶ ἁμαρτίας, (ἁμαρτιαν,) I am conscious of a crime.

2. Adjectives denoting *clearness* are followed by participles; as, δηλὸς εἰ στυγαφάνων, you are plainly a sycophant; εὐθὺς δὲ ἐκ ἀδήλου ἐρῶν, he is clearly about to say.

3. A participle, with the verbs εἰμι, ὑπαρχω, γίνομαι, ἔχω, ἦκω, is often put for its own verb; as, προσέβηκαί τις ἦσαν, for προσέβηκαί τις; ἀπέκτανώς εὐθὺς τὸν ἄνθρωπον, he has killed the man, for ἀπέκταν; ἔχεις ταραχάς, for εἶαραχάς, you have disturbed.

4. When the participle is joined with λαθάνω, φθάνω, τυγχάνω, διαλέλω, in any tense, it is rendered by that tense, and the verb by an adverb; as, ἐλαθε βόσκων, he secretly fed; ἐλαθὼν ξενισάντες τὰς ἀγγέλους, entertained angels unawares; ἐκ ἐφθῆ ἐλθὼν καὶ τὴν φιλοτιμίαν ἀναδείξας, he no sooner came than he showed his ambition; οἱ εὐτυχάνον οὔτις, who were there by chance; εὐτυχάνομεν περιπατεῖντες, we happened to be walking.

5. In some instances, the participle has a real and pertinent signification, though apparently redundant; as, φανερός ἦν καὶ

the clause which follows ; as, *ἀλλὰ σὺ προσελθόν, καὶ πρὶν ἀνελκx, καὶ ἀνελόμενος δός*, but do you go to it, and having taken it up, and having taken it up, give it ; *ἐγὼ δὲ ἐλῶμαι, ἢ τέον ἢ Διανίος, ἰὼν γέρας, ἢ Οδυσσέως ἀξίῳ ἐλῶν*, I coming, will take away thy reward, or (that) of Ulysses, having taken, will lead it away.

7. Participles have sometimes the adverb *μετὰ* with them, in whatever case the construction requires, and used have the sense of the Latin gerund in *duḡm*.

Construction of Circumstances.

I. The cause, source, origin, and part affected are put in the genitive ; as, *μακάριος τῆς τύχης* happy from his fortune ; or fortunate ; *φιλότης ἀρετῆς*, he loves him for his virtue ; *λύκοι ὠτων*, to take a wolf by the ears.

The cause, source, origin, and part affected, are frequently put in the accusative by synecdoche, *κατὰ*, &c. being understood.

II. The manner, instrument, means, and are put in the dative ; as, *κρατεῖ μηχαναῖς*, he conquers by stratagems ; *αργυρίαις λογχαῖς μάχῃ, καὶ κρατήσεσσι*, fight with silver weapons, and you conquer all things.

III. The genitive is often used for the dative, the dative for the genitive, as the writer is desirous of fixing the attention of his reader upon the *source*, or upon the *instrument* or *end* of the specified action.

Thus when Homer says of Hector, Il. viii. 235, he would burn the ships *with* flaming fire, νηας εμψρησει πυρι κηλεω, he fixes the mind upon fire, as the instrument by which this is done : but when in another place, Il. ix. 242, he writes, αυλας εμψρησεν μαλερου πυρος, that he would burn them *from* fire, he directs the attention backward to fire, as the *cause* from which their being burnt proceeded. The same observation applies to the following examples. Επει ταρπησαν εδωδης, as they enjoyed themselves from food ; χαιρε δ' Αθηναϊη συνυμενω ανδρι δικαιω, Minerva delighted in the man wise and just ; αντισ ηλδ' Αχιλληι, he went against Achilles ; Il. xx. 2. αντια Πηλειωνος ιων, xx. 113, going against the son of Peleus ; οινω ξεβαρησες, laden with wine ; λιμοιο βαρειας χειρ-, his hands heavy from pestilence—i. e. *with* pestilence ; εων γε ε' ην αν δαιμονος του μου τοδε, this would have been fatal *from* my evil genius, for δαιμονι τω εμω, to my evil genius ; Διας Αθνης—αντεφωνει δεινον επος, he gave the divine Minerva a terrible answer, for Δια Αθνα.

IV. Nouns which denote that *with regard* to which any thing is done, are commonly put in the genitive ; as, ευ εχειν φρενων, to be favourable to the mind.

V. The price of a thing is put in the genitive ; and sometimes in the dative ; as, ωνησαμην πεντε ακμων, I bought it for five drachmæ ; χρυσω την νην ωνησατο, he bought the victory with gold.

In purchasing or exchanging goods, the thing received is that *on a regard* to which the exchange is made, and must therefore be put in the genitive ; as, αμειβε χρυσια χαλκεων, he exchanged golden for brazen arms—his receiving brazen arms being the *cause* of giving away the golden. When the dative is used, it expresses the *means* or *instrument* of procuring the change ; as, χρυσω την νικην ωνησατο, he bought the victory with gold.

VI. The question, *whither?* is commonly answered by *εις* or *προς* with the accusative; *π* by *εν* with the dative; as, *εν Ῥώμῃ*, at Rome *Ἀντιόχειαν*, at Antioch.

VII. The question, *whence?* is answered by *ἐκ* or *ἀπὸ* with the genitive; *by* or *through* *place?* by *διὰ* with the genitive; as *ἐκ* or *πολεως*, from the city; *διὰ γῆς*, by land.

The prepositions are sometimes omitted, especially Poets.

VIII. The terminations *θι* and *σι* added to a noun, denote *at a place*; *δε*, *ζε*, or *σε* *to a place* and *ἀθεν* and *ἀθεν* *from a place*; as, *Κορινθοῦ οἰκία ναίων*, inhabiting houses at Corinth; *εἰμι Ῥοδην*, I go to Rhodes; *κλισίῃθεν ἀνείλετο χαλκὸν ἐγχος*, he took the spear from the tent.

IX. The *measure of magnitude* is put in the genitive or nominative; as, *ἀνδρίας δωδεκά*, a statute of twelve cubits; *Εὐφράτης ἑστί τοι τετταράκοντα στάδια*, the Euphrates is *four stadia* wide; *Μαίανδρος τοῦ εὐροῦ δύο πλεθρα*, the Mæander *plethera* wide.

X. The distance from one place to another is put in the accusative; as, *Ἐφεσος ἀπέχει τριῶν ὁδῶν*, Ephesus is distant three day's journey; *δεκαπέντε πηχεῖς ἐπάνω ὄρων ὑψώθη τοῦ ὕδατος*, the water was twenty-five cubits above the mountains. Sometimes, though rarely, in the dative; as, *Ἐκ τῆς Τριπόλεως ὁδὸς εἰκοσὶν ἡμέρας ἀνδρὶ*, Tripoli is distant from Pentapolis twenty day's journey to an active man.

XI. The time *when* is commonly put in the genitive, sometimes in the dative; time *long*, in the accusative; as, *ἡμέρας καὶ νυκτός*, by

and night; *ἡμέρα μία*, on one day; *οργή φιλονεικῶν ὀλιγον ἰσχύει χρόνον*, the anger of those who love prevails but a short time.

The time *when* is sometimes put in the accusative; as, *τὴν διδασκῶν τὰς ἡμέρας, τὰς δὲ νυκτὶς ἠγλιζέτω εἰς τὸ ὄρος*, he taught by day, and by night tarried in the mountain; Luke xxi. 37. Here some preposition, as *δια*, is understood. The time *how long* is sometimes put in the genitive or dative; as, *πολλὰ αἰῶνες ἔχ' ἑώρακα χρόνῳ*, I have not seen them for a long time; & *πολλὰς ἡμέραις ὕστερον*, not many days after.

Case of the Synecdoche.

XII. Substantives are very often put in the accusative by *synecdoche*, *κατὰ, δια, &c.* being understood; as, *πατήρ σοι τὴν ἡλικίαν, μαλλὸν δὲ ἐννοίαν*, a father to you in respect of years, more so in respect of kindness; *σπυδαίος τὸν τροπὸν*, of ingenuous disposition.

Nouns signifying the *form, manner, distinction, object, measure, number, or part affected*, after substantives and adjectives; and those denoting the *cause, instrument, or manner*, after adjectives and verbs; are commonly put in the accusative by *synecdoche*.

Case Absolute.

XIII. A substantive and participle are put in the genitive, when their case depends on no other word; as, *Θεὸς δίδοντας, ἔδεν ἰσχύει φθόνος*, when God gives, envy avails nothing.

1. The genitive is not, in such cases, really absolute or independent; it expresses the cause or origin of some circumstance mentioned in the preceding or subsequent clause; as, *Θεῶν ἐστὶ καὶ σωζέσθαι, Θεῶν θέλοντων*, Theagnes exists and is preserved from the Gods willing it—Theagnes is preserved, the Gods willing it being the cause of his preservation.

2. The participles of *εἰμι* and *γίνομαι*, and some others, are often omitted; as, *ἐξέσθι φωνεῖν, ὥς ἐμὰ μόνῃς*, (sc. *ῥήσῃς*) I may speak when alone. The genitive, especially of pronouns, is

sometimes omitted ; as, κληρῶμενων, (sc. αὐτῶν,) they chose by lot.

3. The infinitive, or part of a sentence, seems sometimes supply the place of the noun ; as, πυρ πνειν τας ταυρας μετ' γηθεντος, that bulls breathe fire, being circulated as a story.

4. The accusative and sometimes the nominative, are used absolutely by the Attics ; as, και ταυτα τα γενομενα ευπρεπ' εστησαν οι 'Ιερεις και Λευιται, and these things being properly formed, the Priests and Levites stood ; ανοιξαντες τας σωμα πορες, παλιν γινεσθαι το πυρ, when they have opened the pores of the body, there is again fire.

The dative is used, though rarely ; as, αμφω ἐξομενω, both sitting. These instances arise from the omission of some words : thus, ανοιξαντες τας σωματιος πορες, i. e. ὡς ανοιξαντες, when they have opened, &c. αμφω ἐξομενω, (supp. μετ' α.)

5. Certain participles are often used instead of the absolute ; as, δεον, it being necessary ; διαφερον, there being difference, &c.

Case of the Comparative.

XIV. The comparative degree governs the genitive, when the conjunction *η, than*, is omitted ; as, μελιτος γλυκιων, sweeter than honey ; πατρος αμεινων, better than his father ; κρεσσι οικτηρμων φθονος, hatred is better than pity.

1. The noun in the genitive, denotes that in respect to which the augmentation or diminution takes place ; as, λευκοι χιονος, whiter than snow—i. e. from comparing them with snow, they appear white ;—χειλη ροδων ἀπλοτερα, lips more soft from the rose—or soft from comparing them with the rose.

2. The excess of one thing over another is put in the dative, as, μειζων ἐνι δακτυλῳ, greater by a finger.

3. The infinitive, or part of a sentence, is sometimes governed by the comparative ; as, πολλακις δοκει το φυλαξαι τ' ἀγ' τας κτησασθαι χαλεπωτερον ειναι, to preserve good seems more difficult than to gain it.

4. *Multiplicative numbers*, like comparatives, govern the genitive ; as, διπλασιον δεῖ ακχειν τας λεγειν, one should hear twice as much as he speaks.

ADVERBS.

I. Adverbs are often used as substantives or adjectives ; as, *απο τοτε*, from that time ; *απ' αρτι*, from this time ; *εως αρτι*, till now ; *το περαν της θαλασσης*, the farther part of the sea ; *ο εξω ανθρωπος*, the outward man.

II. Derivative adverbs govern the case of their primitives ; as, *αξιος τε λογε*, agreeable to reason ; *το σωμα ομοιος τοις εαρινοις ανθεσι μαραινεται*, the body, like vernal flowers, decays ; *αρεσκολως μοι*, pleasing to me ; because *αρεσχω* governs the dative ; *σλαθεισα τω τεκνω πλησιον*, standing near the child ; because *πλησιος* governs the dative ; *περιξ το τειχος*, around the wall ; because *περι* governs the accusative ; *παρεκ νηα*, without the ship ; because *παρα* governs the accusative ; *εγγυς τω τειχει*, near the wall.

Εγγυς, *πλησιον*, *περιξ* and *παρεκ*, govern the genitive likewise.

III. Adverbs of place, time, cause, order, quantity, concealment, separation, number, exception, exclamation, and some others, with adverbial nouns, have a genitive after them, governed by a preposition understood.

Ανεν, *ατερ*, *διχα*, *χωρις*, without ; *αντικρυ*, *αντικρυς*, *απαντικρυ*, against, opposite ; *αχρι*,* *μεχρι*,* to, even to ; *ενεκα*, *ενεκεν*, on account of ; *εγγυς*, *πλησιον*, *αγχι*, *ασσον*, near ; *εκτος*, *εξω*, *εκτοςθεν*, without ; *εντος*, *εσω*, *εισω*, *εντοςθεν*, within ; *πλην*, *παρεκτος*, except, but ; *μεταξυ*, among ; *οπισω*, *οπισθεν*, behind ; *προσθεν*, before ; *περαν*, *εωσκεινα*, beyond, &c.

Αχρι της σημερον ημερας, to this day ; *μεχρι Σαδων*, as far as Susa ; *ενεκα τς βελτιστης*, for the best ; *εχομενωνς των*, after those things ; *λαβρα πατρος*, without his father's knowledge ; *ανεν καματος*, without labour ; *τοιςτων αδην*, abundance of such ; *απαξ της ημερας*, once a day ; *χωρις των ειρημενων*, beside what

* *Αχρις*, *μεχρις*, before a vowel.

has been said ; *ω τε αδικηματος*, Oh, the injustice ! *ωμοι των κτηματων*, alas ! my possessions ! *της τυχης*, for *ω της τυχης*, what an incident ! *τινος χαριν*, for whose sake ; *δικην ποταμων*, like rivers ; *ενωπιων τε Θεω*, before God.

The adverbs enumerated above, and many others, have very much the nature of prepositions.

Adverbs of the final cause are sometimes omitted ; as, *εγραψα τε μη τινας ζηησαι ποτε*, (supp. *ενεκα*,) I have written for this reason, lest any should happen to enquire. Thucyd.

IV. Adverbs of accompanying are followed by the dative, a preposition being understood ; as, *αμα τη ημερα*, at day break ; *ομν τοις αλλοις*, together with the rest. In these instances *συν* is understood.

V. Adverbs of swearing are followed by the accusative, a preposition being understood ; as *νη Δια*, by Jupiter ; *νη Πλουτονα*, by Pluto ; *μα τοδε σκηπτρον*, by this sceptre. Here *προς* is understood.

VI. Adverbs of showing govern the nominative ; as, *ιδε ο υιος σου*, behold thy son ! *ιδε ο ανθρωπος*, behold the man !

VII. Two or more negatives strengthen the negation, if they belong to the same verb ; as, *εκει ου μη φαγω εξ αυτου*, I will by no means eat of it any more ; Luke xxii. 16. ; *ου εκ ην εδεπω εδεις κειμενος*, in which no one had ever been placed.

Luke xxiii. 53.

1. The several adverbs deny of different things. Thus, in the second instance, *ου* denies of the fact ; *εδεπω*, of time ; *εδεις*, of person.

2. When the negatives belong to different verbs, each qualifies its own verb ; and they generally affirm ; as, *ου δυναμαι μη μεμνησθαι αυτου*, I cannot avoid remembering him. Xenoph.

3. *Ου* and *μη* are often placed, not before the verb which they qualify, but before some other one in the sentence ; as, *ου εφη απελθειν*, he said he would not depart.

Various Cases after Adverbs of Place.

GENITIVE OR DATIVE.

ἡμίμια, ἀμμιγδην, ἐγγυς, ἐγγυθεν, παρεγγυς, συνεγγυς, ἐξῆς,
ἦς, σχεδόν, σχεδοθεν, αὐτοσχεδόν.

Often a Genitive.

αγχι, αγχοθι, εκποδων, πλεσιον, επιπροσθεν.

Often a Dative.

ἀναπάλιν, ἐμπάλιν.

GENITIVE OR ACCUSATIVE.

ἔσω, μέσφα, παρεκ or παρεξ, περιξ.

DATIVE OR ACCUSATIVE.

δευρο.

GENITIVE, DATIVE, OR ACCUSATIVE.

ἀχρι, ἀχρισ, μέχρι, μεχρις.

Various Cases after Adverbs of Exclamation.

	N.	G.	D.	A.	V.	
οι	N.	—	—	—	—	
υγε,	—	G.	—	A.	—	
βαι,	}	—	G.	—	—	
οι		—	G.	—	—	
βαι,	}	N.	G.	—	—	V.
ε,		—	—	—	—	V.
ι,		—	G.	—	—	—
	N.	G.	—	—	V.	also { D. and G. G. and N.
	N.	—	D.	A.	—	also D. and { N. G. V.
τοι,	}	—	G.	—	—	
οτοι,		—	—	D.	—	
ι,		N.	G.	—	A.	—
		N.	G.	D.	A.	V.
		also { N. and { G. G. and D. D. and G.				

Moods.

1. Adverbs of likeness, manner and interrogation, have commonly an indicative; of doubting, an indicative or optative; of exhorting or encouraging, an imperative, and sometimes a subjunctive or indicative. Other adverbs have various moods.

2. Αἰ, αἰθε, εἰ, εἰθε, ὥς, joined to the imperfect ὤφειλον or ὀφείλον, or the second aorist ὤφελον or ὀφελον, are placed before an infinitive, in the sense of the optative; as, εἰδ' ὀφελον ἀγαμος τε μένειν, ἀγονος τε γενεσθαι, I wish I had remained unmarried or been childless.

3. Ὀφελον or ὀφελον, without the preceding particle, is placed before other moods; as, ὀφελον ψυχρος εἴης, I would thou wert cold.

4. Εἶδε precedes an optative in the present and future tenses; an indicative, in the perfect, and sometimes an infinitive; as, εἶδε γραφοίμην, I wish I wrote; εἶδε γεγραφα, I wish I had written; εἶδε σε μὴ θνητοῖσι γενεσθαι κῆμα πόσεινον, I wish thou wert not a desirable evil to mankind.

CONJUNCTIONS.

Conjunctions couple together the same cases, moods and tenses; as, ἤρξατο ὁ Ἰησους κηρύσσειν καὶ λέγειν, Jesus began to preach and to say.

Moods.

The following conjunctions govern an

Indicative and
Optative.

εἰ, if.

ὅτε, that.

ὅπου, when.

ὅπου, when.

} when

Indicative and
Subjunctive.

ὅτε

ἐνεκα,

} when

εἰδοις, after.

Indicative and
Infinitive.*

εἰ, after,

εἰδοις, since.

ὅπως, that.

Indicative, Optative, and
Subjunctive.

αν,

εαν,

καὶ, although.

ὅταν, when.

} if.

ὅπως,

ὅπως,

ὅταν, when.

ὅπως,

ὅπως,

ὅπως,

ὅταν, when.

} that.

ὅπως,

ὅπως,

ὅταν, when.

Indicat. Opt.
Sub. and Infin.

ὅπως, that.

ὅπως, until.

*Whenever a conjunction or adverb goes before an infinitive, there is an ellipsis of some verb, such as, ὅπως, &c.

Corresponding Particles.

Επειδαν, when ;	τηνικαῦτα, then.
Καθ' ὅσον, as ;	οὕτω, so.
Μεν, indeed ;	ὅς, but.
Μεν, both ;	ὁδε, and.
Ὅμοιος, like ;	ὡσπερ, as.
Ὅπου, where ;	εκεῖ, there.
Ὅπου, where ;	ἐνταῦθα, there.
Οὕτως, so ;	ὥς, as.
Παραπλησίον, so ;	ὡσπερ, as,
Πριν, before ;	ἡ, that.
Πριν, before ;	πριν, that.
Τότε, then ;	ὅτε, when.
Τότε, then :	ὅταν, when.
Τότε, then ;	επειδαν, when.
Τότε, then ;	ήνικα, when.
Ὡς, as ;	οὕτω, so.
Ὡς, as ;	ὡσαυτως, thus.
Ὡσει, as ;	οὕτω, so.
Ὡσπερ, as ;	οὕτω, so.
Ὡσπερ, as ;	καί, so.
Ὡσπερ, as ;	ὡσαυτως, thus.*



PREPOSITIONS.

I. Απο, αντι, εκ (ἐξ) and προ, govern the genitive only.

Εν and συν, the dative.

Ες (εἰς) the accusative.

Δια, the genitive and accusative.

Ἀμφι, ἀνα, ἐπι, κατα, μετα, περι, παρα, προς, (Att. ὡς,) ὑπερ, ὑπο, govern the genitive, dative, or accusative.

II. Prepositions in composition often govern the same case, as when they stand by themselves ; as, ἐξῆλθε τῆς οἰκίας, he went out from the house.

* One of the corresponding particles is frequently omitted ; as, οὕτω αὐτὸν βιάσασθαι ὡς ἡ χερς. Socrates.

The principal *relations* of things to each other are expressed in Greek by three cases; *origin* and *possession*, by the genitive; *acquisition* and *communication*, by the dative; and *action*, by the accusative. But these cases being altogether insufficient to express all the varieties of these relations, prepositions are used to denote many relations of *place*, *time*, *cause* and *effect*; *motion* and *rest*; *connexion* and *opposition*. Every preposition has one primary meaning, to which all the other significations, arising from figurative or analogical relations, may be referred. The meaning of the prepositions is generally adapted to the use of the case. The primary signification of ὑπο, is *under*. The genitive, when joined with it, expresses *influence* or *origin*; as ὑπο καυματος, *under the influence of heat*: the dative expresses the *instrument* or *man-ner*; as, χερσιν ὑφ' ἡμετέρησιν ἄλυσσα, *taken under, by our hands*: the accusative, *motion*; as ὑπο Ἰλιον ἦλθε, *he came under the walls of Troy*.

The primary sense of the several prepositions will be first given; and under each, the more distant and figurative significations will be ranged in perpendicular columns.

I. Four Prepositions govern the genitive, ἀντι, ἀπὸ, ἐκ, πρὸ.

ΑΝΤΙ

Denotes originally, *facing, fronting, set over against, answering to*. Hence its common signification is *against, instead of*.

For. Οφθαλμον ἀντι οφθαλμου, *an eye for an eye*.

Before. Ἀντι χρημάτων ἐλεσθαι τὴν δόξαν χρη, *we ought to choose glory before (instead of) wealth*.

Against. Ἀντι ἀνδρὸς ἰτω, *go against the man*.

By a slight change of signification, ἀντι sometimes denotes *in addition to*, or *upon*.

Upon. Ἀντις ἀνὶ ἀνιῶν, *sorrows (corresponding to, in addition to) upon sorrows*.

ΑΠΟ

Denotes *from*, and expresses *separation* or *distance from, beginning, cause* or *motive*. Its signification is often expressed by the word *of*, which is derived from ἀφ' or ἀπὸ.

From. Ὁρμᾶτο ἀπο Σαρδῶν, *he marched from Sardis*.

About. Ἀπὸ τρίτης ὥρας, *about (i. e. from) the third hour*.

After. Ἀπὸ δεῖπνου, *from (the time of) supper, i. e. after supper*.

- inst. *Απὸ γνώμης*, aside from (i. e. against) his opinion.
Ἀπίστευον τῶν αὐτῶν ἀπὸ τῆς χαρᾶς, as they disbelieved from (for) joy.
Ἀπὸ τῶν σῶν ἀλίσκω, I spend from (of) thine.
Οἱ ἀπὸ τῆς βουλῆς, persons of the council, counselors.
Οἱ ἀπὸ τῆς φιλοσοφίας, persons of (belonging to) philosophy, i. e. philosophers.
h. *Ἡ ἀπὸ τοῦ ξιφῶς μάχη*, the battle (commencing) from swords i. e. a battle with sword in hand.
hout. *Ἡ ἀπ' ἀνδρός εἶσα*, she without (separated from) a husband.

EK, or ΕΞ

denotes *out of*. It is used to express *a change from one place, or time, to another*; and likewise the *cause or materials* of any thing.

- of. *Εξ Αἰγυπτῶς ἐκάλεσα τὸν υἱὸν μᾶ*, out of Egypt I have called my son.
om. *Εξ εἰρήνης πολεμεῖν*, out of (from) peace to make war.
Ποτηρίον ἐκ χρυσοῦ, a cup (made out) of gold.
om. *Γυνὴ ἐξ ἀνδρός*, the woman out of (from) the man.
Ὁ δίκαιος ἐκ πίστεως ζήσεται, the just shall live by faith, (as the cause or source.)
er. *Ὑπνος ἐκ δείπνου*, sleep after (the time of) supper.
th. *Εκ πάσης ἐπιμελείας*, (out of) with all care.

ΠΡΟ

denotes *priority* either in *place, time, or estimation*.

- ore. { Place. *Πρὸ θυρῶν*, before the door.
{ Time. *Πρὸ τοῦ πολέμου* before the war.
{ Preference. *Πόλεμον πρὸ εἰρήνης*, war in preference to (before) peace.

We generally defend what we *stand before*; hence,

- r. { In defence of. *Μαχεσθαι πρὸ τῶν παιδῶν καὶ πρὸ γυναικῶν*, to fight (before, in defence of) for wives and children.
{ Instead of. *Πρὸ παιδὸς θανεῖν*, to die for his child.

1. Two prepositions govern the dative only, *ἐν* and *σύν*.

EN

Denotes *in*, contained *within*, either in *time* or *place*.

In. Εν λιμνι πλεῖν, to sail in harbour.

Within. Εν ἑπτα ἡμέραις ἀποθνήσκεισιν, they die within seven days.

After. Εν πολλῷ χρόνῳ, (within) after a long time.

Against. Εν μοι δραστὺς, bold (in case of) against me.

Among. Οὗτος ἐν μελισταῖς, the ass among (within) the bees.

At. Εν Μαντινείᾳ ἡττημένος, conquered (in) at Mantinea.

Before. Εν μαρτυρί τῶν Ἑλλήνων πλέον ἢ τρισμυριοῖς, before the midst of) more than three thousand witnesses of the Greeks.

Sometimes it denotes *within one's power, sphere of operation*; as, ἡγεῖτο ἐν πνεύματι, was in the operation of the Spirit; by the Spirit.

By. Εν ταῖς τοῖς νομοθεταῖς μὴ θῆσθαι νόμον μηδὲνα, make law by (the operation of) these lawgivers.

For. Εν τοῖς δύο ὀβολοῖν ἐδωρᾶν αὐν, εἰ μὴ ταῦτ' ἐγγραφῇ, τὸ might have seen for the price of two oboli, had this been decreed.

Into. Ἐλθεῖν ἐν Ἑλλάδι, to come into (within) Greece.

Upon. Καὶ ἐν ἐλεοῖσιν ἐθήκε, and he put (the roasted piece (within) upon the tables

With. Εν πέλταις καὶ ἀκοντισί, (in the way of) with shield and darts.

ΣΤΝ

Denotes *with, junction with*.

With. Ἐξῆλθε Ἰησοῦς σὺν τοῖς μαθηταῖς, Jesus went out with disciples.

At. Σὺν τῷ δεῖπναι, at supper.

Beside. Σὺν πασὶ ταῖς, (together with) besides all these things.

With. Σὺν Θεῷ πειρασώ, with God (with the aid of God) I attempt it.

During. Σὺν τῷ πίνειν, at the same time with, during the drinking.

To. Πορεύσομαι σὺν ἀγωνί, I will go into junction with the contest.

III. One preposition governs the accusative.

ΕΙΣ

Denotes *at*; and *motion, tendency or direction at, or towards*, and then it is rendered by *into*.

Ἐστῆκε εἰς τὴν θύραν, he stood at the door.

Ἐκ πυρός εἰς φλογα, out of the frying-pan into the fire.

it. Εἰς ἑσπέραν, at, about evening.

inst. Εἰς ἱερόν πλεμμελεῖν, to offend against (the offence being directed at) the temple.

ng. Εἰς τὰς ἡρώας κατελθῶν, he was reckoned (at the place of) among the heroes.

use { Εὐαίνεται εἰς τὸ κάλλος, he is praised because of his beauty—the praise being directed to his beauty.

Εἰς ἐλαχίστον ἔστιν, it is reckoned (at) for a very small thing.

Εἰς ἐκκλησίαν καθέζομαι, I sit (at the place of) in the assembly.

Εἰς Χριστόν λέγω, I speak of Christ.

Ἦς λασάμενη εἰς κυλισμα βόρβορος, the sow that was washed to her wallowing in the mire.

ard. Εἰς ἐμὲ εὖνοια, good will toward me:

l. Εἰς ἥλιον καταδυῖα δαινύνται, they feast (till they arrive at) until sun-set.

7. One preposition governs the genitive or accusative.

ΔΙΑ, Through,

enotes the *medium*, *instrument*, or *agent*; the *materials* which any thing is made; the *distance* measured by any; in motion, and governs the genitive.

ng. { Ἐπρεπε καὶ διὰ πάντων, he excelled (throughout) among them all.
Εὐτ' ἀν' ἄρ' ἀφ' ὧν οὐλοῦσθ' ἀφ' ὧν, as soon as thou hast passed secure (through the place of) among the tremendous rocks.

Διὰ μάχης ἵεναι, to go (through) into the battle.

Βρωματὰ διὰ γαλακτός καὶ μελῖτος γινόμενα, food made of milk and honey.

ough. Διὰ πνεύματος, through the Spirit.

Κατεδυσσε διὰ τριποδῶν, he descended (among) to the tripods.

l. Διὰ τέλ' ἄρ', until the end.

1. Οὐ θέλω διὰ μελανός καὶ καλάμης σοὶ γράψαι, I will not write with pen and ink unto thee.

Κομαι διὰ πολλῶν, (supp. χωρὶς) villages at a great distance.

r. Διὰ δύοιν ἡμερῶν, after two days—two days being the distance.

Δια has that, on which it terminates, i. e. the *end* or *final cause*, in the accusative.

For. Το σαββατον δια τον ανθρωπων γενετο, the sabbath was made for man.

Sometimes, though rarely, the *means*.
Through. Ενίκησαν αυτον δια το αιμα της αρνις, they conquered him through the blood of the Lamb.

V. Ten prepositions govern three cases.

ΑΜΦΙ

Denotes *round about*, *in all directions*, *near about*, or *beside*, *about*, *concerning*.

- | | | |
|-------------|---|---|
| About. | { | Αμφι πολιος οικεσσι, they dwell about the city. |
| | { | Αμφι δ' αρ ωμοισιν βαλετο ξιφος, and he hung the sword about his soulders. |
| | { | Αγρομενοι Ιορδανς αμφι ρεεθρα, collected about the streams of Jordan. |
| After. | | Αμφι δ' αρ αυτω αλλοι εποντο, others followed (near about) after him. |
| Among. | | Αμφι σφισι πενθος ορωρε, sorrow arose (round about) among them. |
| Beside. | | Ηριπσε δ' αμφ' αυτω, he fell beside him. |
| Near. | | Αμφι δε καυλον φασγανον ερξαισθη, the sword was broken near the hilt. |
| Upon. | | Καθεσθεν ανδρα κατα χθονος, αμφι δ' αρ αυτω εξετο, he threw the man upon the ground, and sat down upon him. |
| Concerning. | | Μαχσδον πιδακος αμφ' ολιγης, they fight about a small fountain. |
| Of. | | Αμφι αστρων γραφη, a description of the stars; literally, a writing about the stars. |

ΑΝΑ

Denotes to *move up* or *back*, and refers to the line of direction *traced backwards*. Hence it denotes *back along*, *against*, *up*, *upon*, *up* and *down*, or *among*.

- | | | |
|---------------|---|--|
| Against. | | Ανα ποταμον διεκομισαν, they bore them back along the river, i. e. against the stream. |
| About. | | Αγεν δ' Ορυθαωνα διον, ανα κρηταφοιο τυχησας, he took the noble Orythaon about the temple. |
| According to. | { | Ανα τον αυτον λογον, according to the same word, q. d. tracing the same course of speech back again. |

- r. *Ἀνα τὰ ὄρη*, up or over the mountains.
ough. *Εσκεδάσθην ἀνα στρατόν*, were scattered up and down, or through the army.
ong. *Ἀνα τὰ ὄρεα πλανᾶσθαι*, to wander up and down (among) the mountains.
iece. *Χωρεσαι ἀνα μέτρητας δύο ἢ τρεῖς*, containing two or three firkins a-piece, (i. e. *up* to two or three firkins, no farther.)
By the Poets.
n. *Ευδὲ πατὴρ ἀνα Γαργαῶν*, ἀκρῶν the father slept up upon the top of mount Gaugarus.
Ἀνα χερσὶν ἔλουσα, taking it up in her hands.
h. *Χρυσέῳ ἀνα σκηπτέρῳ*, with a golden sceptre.

EIII.

ignifies *upon*, in different modes. With the genitive it notes *action* or *situation upon*.

- on. *Ἡ σφαῖρα κυλινδεῖται ἐπὶ τῆς τραπέζης*, the ball rolls upon the table.
rough. *Ἐπὶ Θρακῆς ἐχωρεῖ*, he marched through (upon) Thrace.
Ἐπὶ παιδὸς λεγών, speaking upon (of) the child.
Ἐπὶ σκοπῆς ταξεύειν, to shoot the at mark.
thin. *Ἐπὶ νυσσης ἕσαν ἑκαστοί*, they each stood (close upon) within the goal.
ide. *Εφανερώσεν ἑαυτὸν ἐπὶ τῆς θαλασσης τῆς Τιβεριαδος*, showed himself just upon (i. e. at, beside) the sea of Tiberias.
er. *Τῆς ὑπασπισίας διαβαίνειν ἐκέλευσε, καὶ ἐπὶ τετλὼν τὰς ταξεῖς τῶν Μακεδόνων*, he ordered the shield-men to descend, and after (close upon) them the Macedonian ranks.
ring. *Ἐπὶ Κρονου*, during the life of Saturn.
With the dative, *ἐπὶ* generally denotes *junction of one thing upon another*.
ong. { *Ἐπὶ τοῖς φίλοις*, joined with, or among, his friends.
Προφητεύειν ἐπὶ λαοῖς καὶ ἐθνεσίν, to prophesy among people and nations.
Following upon in the way of dependence, addition to, or in pursuit of.
th. *Ἐπὶ τούτοις*, in addition to (with) these things.
om. *Ἐπὶ τῇ πίστει*, in consequence of (from) faith.
r. *Ἐπὶ τῇ κερδεῖ*, in pursuit of, for the sake of gain.

Above. Νεκροὶ τριακοσίοι ἐπὶ χίλοις, three hundred upon (above) a thousand dead.

With the accusative, it denotes an *action directed upon*.

Upon. Λίθος πίπτει ἐπὶ τὴν γῆν, a stone falls upon, or towards the ground.

At. Καθήμενον ἐπὶ τὸ τελώνιον, sitting upon the business of (at) the receipt of custom.

To. Κυνὸν ἐπέστρεψας ἐπὶ τὸ ἴδιον ἔξεραμα, the dog returned to his vomit.

Towards. Ἐπ' ἀνατολήν, towards the east.

Against. Βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα, a kingdom divided against itself.

KATA

Denotes *along, against, according to, down*, and refers to the line of direction along which a thing tends, or is situated.

Along. Κατὰ τὴν ὁδόν, or κατὰ τῆς ὁδοῦ, along the road.

Through. Κατὰ ὅλης τῆς Ἰσδαίας, through all Jewry.

In. Κατ' ὄναρ, in a dream.

To. Ἦκοντο κατὰ στρατόν, they came to the army.

Toward. Κατὰ βορρᾶν ἕστηκως, standing toward the north.

Against. Κατὰ Χριστοῦ, against Christ.

Over. Εἰσι κατ' ὄρους, goes against (over) the mountain.

Under. Ἐδυ κατὰ γαίης, he went against (under) the earth.

Upon. Κατὰ γῆς πίπτειν, to fall against (upon) the ground.

At. Κατὰ σκοπὸν τὸξέουσιν, to shoot against (or at) a mark.

About. Κατ' ὀφθαλμῶν κέχυτ' ἀχλὺς, a mist was spread about his eyes.

Of. Ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, because we have testified in regard (of) God.

Down. Ὁρμήσας κατὰ τοῦ κρημνὸς εἰς τὴν θαλάσσαν, rushed down the precipice into the sea.

Among. Κατὰ συφροισίν ἐσργνυ, she confined them along the line of (i. e. among) the sties.

From. Κατὰ δὲ σφίσι κελαινὸν αἷμ' ἀπέλειβετ' ἡραζε the black blood flowed along (from) them to the ground.

According to. Κατὰ Ματθαῖον, according to Matthew.

By. Κατὰ φυλά και κατὰ φρηγρας, according to (i. e. by) tribes and wards.

So far as. Κατὰ δυνάμιν, according to his strength, so far as he could.

Κατ' εικονα τῆς κτίσαντος, according to, or after, the image of him who created.

3. Κατ' ὀφθαλμοὺς σοὶ λέγει, he speaks to thee before thy face.

Κορινθιοὶ κατὰ τῆς Ἀθηναίων ναῦς εἶχον, the Corinthians had their ships near the Athenians.

META

notes *connexion* or *concomitancy*, and is rendered by *among*, *between*, *after*.

Ἐυρον τὸ παιδίον μετὰ τῆς μητρὸς αὐτοῦ, they found the young child with his mother.

1g. Μετὰ τῶν νεκρῶν, in the same place with (or among) the dead.

Ὁ Θεὸς ἐποίησε μετὰ αὐτῶν, God wrought with them.
Χαίται ἐξέπνευστο μετὰ πνοῆς, their names were blown with (by) the wind.

Μετὰ τοῦ ἀρνίου πολεμήσουσι, they shall fight with the Lamb.

Ὁ ποιήσας τὸ ἐλεος μετὰ αὐτοῦ, he that shewed mercy on him, i. e. with him as the object of it.

Μετὰ χειρῶν ἐχῶν, having between (in) his hands.

ng. Μετὰ πρωτοῖσι πονεῖτο, he was busy among the foremost.
Μετὰ δμῶν εἶπεν, he spoke among (to) the female attendants.

in. Μετὰ σφίσι πῆμα τιθέντες, placing their destruction among (within) them.

Μετὰ τὴν θλίψιν τῶν ἡμερῶν τούτων, after the tribulation of these days.

Νυκτὶ καὶ μεθ' ἡμέραν, by night and by day.

Βιβλίον μετὰ χειρὸς εἰληφώς, having taken the book between (into) his hands.

ng. Ἰδοὺ νῦν μετὰ λαόν, go now among the people.

ΠΑΡΑ

signifies *at*, *beside*, or *near*. With the genitive, *from at*, or *beside*, *from*.*

a. Παρὰ Κυρίου ἡ βοήθεια μου, (from beside) from the Lord is my help.

i. Ἰησοῦς καὶ οἱ παρ' αὐτοῦ, Jesus, and those who were from beside (with) him.

*The Genitive in Greek has frequently the force of *tendency from*.

- Of. **Ἐκυνθάνεσθε παρ' αὐτῶν**, he inquired from (of) them.
- Above. **Ἐχει τιν' ὄγκον Ἀργος Ἑλλήνων παρὰ**, Argos has something to boast from among (above) the Grecians.
- After. **Παρ' ἡδονῆς λύπη**, from (after) pleasure, pain.
- Near. **Παρά κροταφῶν τε παρσῖαι**, the cheeks from beside (near) the temples.
 With the dative *close beside*, i. e. *at* or *with*.
- With. **Μισθὸν οὐκ ἔχετε παρὰ τῷ πατρί**, ye have not a reward (laid up) beside, or with, your father.
- Among. **Διελογίζοντο παρ' ἑαυτοῖς**, they reasoned (aside) among themselves.
- With. **Παρά τῷ Κυρίῳ ἔλεος** (beside) with the Lord is mercy.
- To. **Ἰέναι παρὰ τῷ Τισσαφερνῇ**, to go to Tissaphernes.
 With the Accusative *beside*, for the sake of *comparison*, or *contrast*, or as a *reason*.
- In comparison. { **Ὡραῖος παρὰ τῆς υἱᾶς τῶν ἀνδρῶν**, thou art fair, when set beside or compared with the sons of men ; i. e. fairer than the sons of men.
- Beneath. **Ἡλάττωσας αὐτὸν βραχὺ τι παρ' ἀγγέλων**, thou hast lowered him a little, when set beside or compared with the angels ; i. e. hast lowered him beneath the angels.
- For. **Παρά τῷτο ἔκ ἐστιν ἐκ τοῦ σώματος**, (for this reason) it is not out of the body.
- For. **Θεὸς ἔδοκ' ἐν παρὰ τοῦ μεγέθους τῶν πεπραγμένων**, I seemed a god by reason of (for) the greatness of my actions.
- From. **Ἦγούμαι παρὰ τῷτο σώτηριαν εἶναι**, I think that safety is from this.
- Save. **Τεσσαράκοντα παρὰ μίαν**, forty save one.
- Beyond. **Παρά τὸν ποταμὸν ἐφυγον**, they fled to the farther side of (i. e. over, beyond) the river.
- Against. **Παρά τὸν νόμον**, beyond, against the law.

ΠΕΡΙ

Signifies *about*, *round about*, *concerning*.

- About. { **Περὶ βωμοῖς**, round or about the altar.
Ζώνην περὶ τὴν ὀσφυν, a girdle about his loins.
Περὶ μεσημέριαν, about noon.
- Concerning. **Ἐγογγυζον οἱ Ἰσραῖλοι περὶ αὐτοῦ**, the Jews murmured concerning him.
- For. **Περὶ πάσῃ πόλει δέδιδεναι**, to be in fear concerning (for) the whole city.

- inst. { Δεδίως μη τι και περὶ αὐτὰ νεωτερίσειε, fearing lest he should make a new attempt against him.
 rards. { Περὶ τῆς Θεοῦ ἀσεβημάτων, impieties against the gods.
 re- { Περὶ τῆς γονεὺς τοιαύτος γινῆς, be such in respect to (to-
 t to. { ward) thy parents.
 It sometimes denotes *superiority*: what is round another is of course greater.
 r. Εἰς αὐτὴν ἔχει περὶ τῆς ἰδίας βελήματος, has power over his own will.
 ve. { Περὶ πάντων ἐμμεναι ἁλλων, to be above all others.
 { Περὶ νοσὸν βροτῶν, above the comprehension of mortals.

ΠΡΟΣ

gnifies *before, towards, facing for the purpose of acting, being acted upon.*

- re. Ὁ δὲ Πέτρος εἰσῆλκει πρὸς τὴν θύραν, but Peter stood before the door.
 i. Ὁ λόγος ἦν πρὸς τὸν Θεόν, the Word was with (before the presence of) God.
 ut. { Πρὸς τῷ τελείῳ βίῳ, about the end of life.
 { Πρὸς ἑσπέρῳ ἐσθί, it is about evening.
 zeen. Τεκμηρίον τῆς πρὸς ἡμᾶς φιλίας, a proof of the friendship that is between us.
 Πρὸς τὸν Διὸς ἱκετεύω ὑμᾶς, I beseech you (in presence of) by Jupiter.
 . Πρὸς μὲν ἄλλος Καρυῖς, the Carians near the sea.
 Χρηστὸς πρὸς ἀνδρὸς μηδὲν ὑπονοεῖ κακόν, suspect no evil of a good man.
 ough. Φυσῶν πρὸς ῥίνας αἷμα, blowing out the blood through the nostrils.

It often denotes *tendency towards or against.*

- Τοῦτο γὰρ πρὸς ὑμετέρας σωτηρίας ὑπάρχει, for this is tending to (for) your health.
 ards. Αἰσθηθὲν πρὸς αὐτῶν, they went away towards their own homes.
 nst. { Πρὸς ἀνδρὸς ἐχθροῦ ἐπιφέρων τὸν ψῆφον, giving his vote against an enemy.
 { Νῆας πρὸς σπιλαδέσσιν ἐσάζαν, dashed the ships against the rocks.
 { Πρὸς κέντρα λακτιζέειν, to kick against the pricks.

- In addition. { Προς τοις ειρημειναις, in addition to the things that have been said.
 With the Accusative only, *according to* ; i. e. so far in the presence, or under the inspection of ; as,
 μηδε ποιησας προς το θελημα, neither did according to his will.
On account of, pointed towards as a cause.
- On account. of. { Προς την σκληροκαρδιαν υμων εγραψεν, on account of your hardness of heart, he wrote.
- For the sake of. { Προς την ελεημοσυνην καθημενος, sitting for the sake of alms.
- During. { Ηπιστολη εκεινη, ει και προς ωραν, ελυπησεν υμας, that epistle made you sad, though but for a season.
 Αποσφαισθεις προς καιρον ωρας, separated during an hour.

ΥΠΕΡ

Signifies *over*, in defence of. *Over*, in respect of place or position.

Above. Ση δ' ὑπερ κεφαλῆς, he stood over (above) his head.

Over. Ὑπερ αργυρῶ οὐχύναι, they make their progress over the silver ocean.

Upon. Γερας ὑπερ κεφαλῆς, old age upon the head.

With the Genitive, it denotes *beyond* ; what is over another, is beyond it.

Beyond. Εξ Αιθιοπίας της ὑπερ Αιγυπτου, out of Ethiopia, which is beyond Egypt.

In defence of ; what we would defend, we stand over ; *on the part*, or *behalf*, or *for the sake of*.

For. { Ει ὁ Θεος ὑπερ ἡμων, τις καθ' ἡμον, if God be for us, (on our part) who can be against us ?

{ Εὔπρεπεί μοι ὑπερ σεαυτου λεγειν, it is permitted to thee to speak in defence of thyself.

By. Λισσομ' ὑπερ μακαρων I pray by (for the sake of) the gods.

In the room of ; as, .

Instead. Χριστος ὑπερ ἡμων απεθανε. Christ died in our stead.

Of, or *concerning*, as it were to go *over* in thought.

Concerning. Ἡ ελπις ἡμων βεβαια ὑπερ υμων, our hope is steadfast concerning you.

With the Accusative only, *above*, in any way ; as,

re. Τα ὑπὲρ ἡμᾶς κδεν πρὸς ἡμᾶς, what is above is nothing to us.

e than. Ὁ φίλων πατέρα η μητέρα ὑπὲρ ἐμε, he who loves father or mother above (more than) me.

ΥΠΟ, *by, under.*

With the Genitive, Dative, and Accusative indiscriminately.

under ; whether in place, time, power, or any other mode ing under ; as,

Ὑπο χθονος, under the earth.

Γ. Ὑπ' αὐτῷ Ζηνων κατεκλινετο, Zeno sat under (after) him.

Ὑπο νυκτι, under (at) night.

it. Ὑπο τον ορθρον, under (or about) day-break.

er. Λεγω ὡς ὑπο Θεῷ, I speak as under (the direction of) God.

nd. Καὶ μιν κατακρυπτει ὑπο την θυραν, and he conceals him behind the door.

{ Ὑπο Τροιη ἡγομεν, we led (under) to Troy.

{ Αἰσχιστος ανηρ ὑπο Ιλιον ηλθε, he was the most abject wretch that came to Troy.

Καταβαινοντι ὑπο λαμπαδων, coming down (under the guidance of) with torches.

2. With the genitive, *by*, as a cause or an instrument.

Το ρηθεν ὑπο του Κυριου, what was spoken by the Lord.

Ενεπαυχθη ὑπο των μαγων, was mocked by (or of) the wise men.

Ὑφ' ἡδονης δακρυειν, to weep for joy.

On the Particle *Αν*, (Poet. *κε* & *κεν*.)

Αν indefinite. *Αν* joined to verbs, adverbs and pronouns as them *indefinite*: connected with pronouns, its force is of *cunque* in Latin. The subjunctive, and sometimes the active follows it; and if a past action is narrated, the optative; as, μελαμελει ὡν αν ευ ποιησωσι, they repent of *whatsoever* they have well done. Ὅποσοι αν εδοκην ανλω—διαμαρτανειν, never seemed to him to sin. Ααξε τον αν Μανδανη ελεξε, whatever Mandane may have produced.

Αν conditional, in the sense of *ην* or *εαν*; as, αν Θεος δελη, and will.

3. *An potential.* This is commonly followed by the optative; more rarely by the subjunctive, and sometimes by the indicative, infinitive, or a participle; as, εἰδοτα ὅτι οὐκ ἂν ποτε τετάρτα πέντε γενοίτο, knowing that four never *can* become five. Lucian. Ἀμποτέρως ἂν ὠφελησέις, he *can* aid both. Isoc. Τὸ δὲ οἶμαι εἰδ' ἂν τον φαυλοτάτον πάθειν συγγραφεα, but this I think even the worst writer *cannot* suffer.

When the indicative follows, it commonly denotes the supposition of something probable; as, ἂν ᾗτησέ, he asked it *perhaps*. Εἶδε κεν μὴ δώσωσιν—ὃ δὲ κεν κεχολώσεσθαι, ὃν κεν ἰκῶμαι, and if they will not give—he *may perhaps* be angry, to whom I shall go.

4. *An willing.* *An* is used to denote *will or desire*. In this sense it precedes the optative; sometimes the imperative and the indicative; as, εἰ κεν θάνατον γε φυγοίμεν, if we *wish* to escape death. Φιλησάτων με—ἂν, I *wish* you would kiss me. Aristoph. Εἶπε δ' Ἀρμενιος πολλὰ ἂν τιλο πριάσθαι, the Armenian said that he wished to buy it even at a great price. Xen.

5. *An signifying ought.* In this sense it precedes the optative, and sometimes the infinitive; as, ἀθάνατον ψυχή ἂν εἴη, the soul *ought* to be immortal. Plato. Πρὶν ἂν ἀμφοῖν μύθου ἀκρόσῃς, οὐκ ἂν δικάσῃς, you *ought not* to judge before you hear both sides. Aristoph.

6. *An future*, which is generally *uncertain*, and dependant on a condition. In this sense it is followed by all the moods but the imperative; as, εἰ Θεὸς πάτηρ ὕμων ἦν, ἀγαπάτε ἂν με, if God were your father, you *would* love me.

Sometimes, though rarely, a *definite* future is intended; as, εἰ μὴ δώσωσιν, ἐγὼ κεν ἔλωμαι, if they will not give, I *will* seize it. Hom.

An has sometimes two or more of the senses above mentioned at the same time; as, οἶμαι δὲ, πάντας ἂν ὁμολογήσαι, I think that all *can*, *ought*, and *will* assent to this. Isoc.



PROSODY.

SYLLABLES, in respect to their quantity, are either long or short.

A long syllable requires, in pronunciation, double the time of a short one; as, τῦπτετε.

Some syllables are *common* ; i. e. long or short at the will of the writer ; as, the first syllable in the word *Ἀρης*.

Η and ω are long vowels ; ε, and ο, short ; α, ι, υ, doubtful.

Long Syllables.

I. All circumflexed and contracted syllables ; the letters η and ω, and all diphthongs, are long by *nature*.

Exception. A long vowel or diphthong, before another vowel or diphthong, is sometimes shortened ; as,

Ζηνο σε|πα μεγα|ροιςιν ο|λυμπί|αθροο|ησαν.

Ουδε γαρ|ιδε Δρυ|αντος ἑ|ως κρα|τειρος Λυ|κολεργος.

1. This happens most frequently at the end of a word, when the next word begins with a vowel ; in the beginning of a word rarely ; and still more rarely in the middle. The particles δε, τε, και, κε, are not considered as separating the long vowel from the following vowel or diphthongs ; as, Δευτερῶ | δ' αυ βεν | θεκε με | γαν, και | πιονα | ὄημω. A long vowel or diphthong is sometimes, though rarely, shortened before a *consonant*, especially a liquid ; as, Ει δε κεν | οικαδ' ι | κωμαι φι | λην ες | πατριδα | γαιαν.

Exception 1. Cesural syllables, and monosyllables, beginning a foot, remain long ; as, Κλεπτε νοῶ επ' ε παρ|ελευσεν | εδε με πει|σεις.

2. The vowel remains long, when by being shortened, it would require a subsequent long vowel or diphthong to be short : as, Σμινθευ ειπο|τε τοι, &c. In this case if the diphthong ευ were made short, the subsequent diphthong ει likewise must be shortened to complete the foot.

3. When by apostrophe a long vowel or diphthong is made to end a word, it is not shortened.

II. A short or double vowel before two single consonants, or a double consonant, is generally long by *position* ; as, ῥεξας, ιστον, πολλα, καταφρενα.

The vowel often continues long, though one of the consonants has been dropped ; as, γινομαι which is for γιγνομαι ;

γῖνωσκω, which is for γῖγνωσκω; τυφᾶς, for τυφᾶνς; μαρτυρῆ, for μαρτυρῆς; Αἶας, for Αἰαντῆς.

So where the *Digamma** has been omitted; as, μελανός, οἶνι, for μελανός Φοῖνις.

Exception 1. A short vowel before a mute and and a liquid, or πτ, κτ, μν, is common; as, Μετρα δὲ Τευχε θέλοισι, τοῖγαρ μέτρον ἐστὶν ἀριστον.

A short vowel before a *smooth* or *rough* mute followed by a liquid, and before a *middle* mute followed by ρ, is short in Comedy. But a short vowel before a *middle* mute followed by λ, μ, ν, is long in the Dramatic writers.

2. The vowel is not always long before σ and a consonant, or λλ; as, μετᾱλλάς.

Ὀρῆϊσπεριη κρῶζει πολυφυνὸς κολωνη.

III. In hexameter verse a short or doubtful vowel is sometimes made long before a single consonant, particularly before a liquid; as, παρᾱ ρηγμυι. ἐπειδε. πρῖν ελθειν. ὁ ταυθ̄. ὄφιν.

A vowel is sometime made long before the digamma; as, αῶς ρς, for Εῤς.

IV. When *three* short vowels come together, one must be made long in heroic verse, for the sake of measure; as,

ἀθανατος; Πρῖαμιδης; δᾱ μεν.

V. A short vowel, standing between two long ones, is sometimes made long by the Poets; as, πολλὰ λισσομεμεν, &c.

This most commonly happens in words ending in ῖων, νη; υω; as, Ἀμφῖων, βελσῖων, ἀξίνη, ἰδρύω.

VI. When the article takes the apostrophe, or occasions it in the beginning of the succeeding word, the remaining vowel is considered as having absorbed† the other, and is therefore made long; as,

ὥς τε δια τετων τ' ἀγαθ' ἀνθρώπῳς εχειν. Eurip.
ἄς αν το λοιπον τᾱ' μ' ἀνακτορ ευσέβειν. Ibid.

*See Appedix No I.

†By some grammarians it is even called a contraction.

VII. A doubtful vowel, when it supplies the place of the augment, is long ; as,

ᾱδον for *ἦδον*, *ἰαζον* ; *ὑδρευον*.

VIII. The last syllable of every verse is common.

Doubtful Vowels.

I. Words compounded and derived follow the quantity of their primitives ; as, *ατῆμος* from *τῆ-μη* : from *κρίνω* are formed *εκρινον*, *κρινόμενος*, &c. from *κρίνω*, *κεκρίκα*, *εκριθην*.

α privative is short ; as, *ἄτιμος*.

αρι, *ερι*, *βρι*, *δυσ*, *ζα*, are short, as, *ζᾷθεος*.

II. A doubtful vowel before another vowel, or a diphthong, is usually short :

Μηνιν ᾱ|ειδε θε|α Πη|ληια|δεω Αχι|λῆος.

Exceptions.—α and ι Long.

α Long.

1. *α* Doric used for *η* ; as, *μαν* for *μην* ; *ἄδν* for *ἦδν*.

2. *α* Æolic in the genitive singular and plural ; as, *Ατρίδαο* ; *μυσᾶων*.

3. *α* in the second and third persons singular present indicative of verbs in *αω*, and third person plural Ionic of verbs in *μι* ; as, *τιμᾶς*, *διδοασι*.

4. In the present and imperfect of verbs in *αω* when the Digamma is supposed to be inserted.

5. Most nouns in *αων*, whether they increase long or short ;* as, *σπᾶων*.

6. Most feminine proper names in *αις*.

7. In dissyllables in *ος* pure ; as, *λαος*, *ναος*.

8. In verbs in *αω*, preceded by *ρ* or a vowel ; as, *ὀρᾶω*, *εᾶω*.

* *Φαων*, *γαλαων*, and a few more follow the general rule.

ι Long in

1. *ῶν*, the termination of nouns increasing short; as, *βραχιων-ονος*.

2. *ῶν*, the termination of comparatives, but in the Attic dialect only; as, *βελτίων*.

3. First future middle Attic of verbs in *ω*; as, *κοιμήμαι*.

α and ι Common.

α and ι.

In the first syllable of words exceeding three syllables, with the second and third short; as, *πῆριδες*, *πριάμῃδης*.

1. In nouns in *ια* and *ιη*; as, *φιλια*.

2. In verbs in *ω*; except *εσθιω*.

3. In the improper reduplication of verbs in *μι*; as, *ἔημι*.

III. The doubtful vowels before a single consonant are short.

Exceptions.—α, ι, υ, Long.

α in

1. *αμα*, the termination of verbals.

2. *ανος*, *ανις*, *ατης*, *ατις*, terminations of proper names, gentiles, and precious stones.*

3. *ανηρ* in its oblique cases and compounds.†

4. Oblique cases of *ραξ*, *θοραξ*, *ιραξ*, *κνωδυξ*, *κορδαξ*, *οιαξ*, *φαιαξ*, *φεναξ*, *λαβραξ*, *κερας*, *ψαρ*.

5. *αχιον*, the termination of diminutives whose primitives increase long.

6. *αχοσιος*, the termination of numerals; as, *τριάχοσιος*; also *συράχοσιος*.

* *Αντιπατης*, *Δαρδανις*, and a few others, are short.

† In the nominative singular it is common.

7. Perfect middle of many verbs ; as, *πεπράγα*.*

8. Subjunctive active of the first conjugation of verbs in *μι* ; as, *ιστᾶς, ιστᾶ*.

9. *ας*, in nouns of the first declension ; as, *ταμῖας, φιλιᾶς*, :† and in those of the third, which increase in *αντος* ; as, *Αιᾶς, Αιαντος*.

10. *ας*, masculine of participles ; as, *τυψᾶς*.

ασα, feminine of participles.

ασι, third person plural of verbs.

ασω, first future

ασα, first aorist

ακα, perfect

ασις, derivatives from the same verb.

ι Long in

1. Oblique cases of monosyllables in *ις*,† and trisyllables having the two former short ; and of words of double endings in *ις* or *ιν* ; also of words in *ις-ιθος*.

2. Oblique cases of nouns in *ιξ-ιγος*, or *ικος*, and *ιψ-ιπος* ; also, a few in *ις-ιδος*, viz. *ἄψις, βαλβις, καρις, κληις, κηλις, ληις, κνημις, κρητις, νεβρις, νησις, σφραγις*.

3. Perfect middle of any verb ; as, *κεκρίγα, βεβρίθα*.

4. *μια*, termination of verbals.

5. *ινος, ινον, ινη*. terminations of nouns.¶ *Τιμη*, and its compounds. has ι long.

6. *ιω, ισα*, first future and aorist of verbs in *ω*.

7. *ιτης, ιτις*,§ terminations of nouns.

* The verb *ικνω* has α long, and *κεχανα* most commonly.

† By the Ionic and Doric dialects, *ας* is shortened in the participles, and in the accusative plural of the first declension.

‡ *Τις, Δις, βριξ, στιξ*, are short in the oblique cases.

§ *Καρκινος, κοτινος, μυρσινος, κοφινος*, and possessive adjectives in *ινος*—*ινη*, respecting time, matter, &c. also *ωλαπινη*, are short.

¶ Verbals in *τις* are short.

8. ἰῶ, ἰγῶ, ἰθῶ, ἰφῶ, terminations of verbs. Κρίνω, Pres. has κρίνω, 1st. Future.

9. ἰδιον, termination of diminutives making two iotas coalesce ; as, from ἱματι-ον, ἱματι-ιδιον, ἱματιδιον.

v Long in

1. υμα, υμος, υνος, υρος, υτορ, υτος, υτης, υτις, terminations of nouns.* Likewise υμεις, υμων, &c. pronouns.

2. Oblique cases of nouns of double endings in υς or υν ; as, φορχυς or φορχυν.

3. Oblique cases of βομβυξ, δοιδυξ, κηρυξ, κηυξ, κοκχυξ, δαγυς, κομυς, γριψ, γνψ.

4. υνω, υρω, υχω, terminations of verbs.

5. υσα, υσα, future and aorist from ιω.

6. Perfect middle of many verbs ; as, μεμυχα.

7. Before σ in the penult of nouns ; as, χρῖσος, μῦσος ; except those derived from the second person of the perfect passive ; as, φησις, λησις.

8. Before σ in the antipenult ; as, φησαω.

It would only embarrass the learner, to extend the rules for the first and middle syllables any farther. Those which do not fall under any of the foregoing rules are said to be *long* or *short* by *authority* ; that is, we have the *authority* of the Poets (the best of all evidence) for the quantity of the word.

IV. THE LAST SYLLABLES.

1. Terminations in α, ι, υ, are short.

Exceptions.

a Long.

1. Nouns in a pure,† δα, θα, and also ρα,‡ unless a diphthong precede ;§ as, θεᾶ.

*Verbals in υτος, υτης, υτις, are short ; as, is βραδύτης, and some others in υτης.

† Dissyllables in αια, Verbals in τρια, Feminines in ια from masculines in ες and ας, Derivatives from adjectives in ης, Cities named from illustrious men, and κωδικα, ναπηα, Καλαυρια, follow the general rule.

‡ The first aorist and perfect middle of verbs in ρα, also αγκυρα, γρητρια, αλυρα, Κερκυρα, σκυλοπενδρα, ταναγρα, follow the general rule.

§ Δαυρω, σαυρα, αυρα, are long.

2. In the vocative of nouns of the first and third declension; as, *Αἰναια*, from *Αἰναιας-ε*; *Πολυδαμα*, from *Πολυδαμας-αντος*.

3. In the accusative singular of nouns in *εως*; as, *Πηλεᾶ*, from *Πηλεως*.

4. Feminines from adjectives in *ος*; as, *διᾶ*, so *ωᾶ*.

5. Duals of the first and second declension; as, *τα*, *τιμα*.

6. The Doric *α* used for *η* or *ε*; as, *τελωνα* for *τελωνε*; *αρετα* for *αρετη*.

ι Long.

1. Adverbs or pronouns augmented by paragoge; as, *όντοσι* for *όντος*.

2. The Attic *ι*, as in *δευρι*, *ταντι*.

3. *κρι*, and the names of letters.

υ Long.

1. Third person singular imperfect of the fourth conjugation in *μι*; as, *εδυ*.

2. Certain adverbs in *υ*, and the names of letters.

II. Terminations in *αν*, *αρ*, *ιν*, *ις*, *υν*, *υς*, are short.

Exceptions Long.

1. Nominative and vocative of masculines in *αν*; as, *Τιταν*; and the neuter *παν*, whose compounds are short.

2. Accusatives of the first and second declension, whose nominatives are long in the ultima; as, *Αἰναιᾶν*, *σοφιαῖν*.

3. Adverbs in *αν*; except *όταν*, which is short.

4. Monosyllables in *αρ*; as, *χαρ*; but *γαρ* is common.

5. Nouns in *ων-ιονς*.

6. Nouns of two endings in *ιν* and *ις*, which make both long.

7. Monosyllables in *ις*; except *τις*, which is short.

8. Dissyllables in *ισ-ιδος*, and *ιθος*.

9. Trisyllables in *ις*, having the two former short.

10. Nouns in *ιν-ινος*.

11. Accusatives in *ιν*, when the nominative is long.

12. *ιν*, the first person of verbs in *μι*, and the adverb *νυν*.

13. Words of a double termination in *ιν* and *ις*, which make both long.

14. Words declined in *ις*, pure; as, *ιχθυς*.

15. Monosyllables in *ις*; as, *μῆς*.

16. Participles of the fourth conjugation in *μι*; as, *ζευγνῆς*.

III. Terminations in *ας* and *υρ* are long.

Exceptions Short.

1. Nouns which increase in the genitive, except those in *αντος*.

2. Accusatives plural of the third declension.

3. Adverbs in *ας*.

4. The second person singular of the first aorist active, and of the perfect active and middle.

SCANNING.

The feet and verse in Greek are the same as in Latin.

Feet of two Syllables.

Spondee consists of two long; as, *ἀμφῶ*.

Pyrrhic two short; as, *τῶτε*.

Iambus a short and a long ; as, θέλω.
Trochee a long and a short ; as, χεῖρά.

Feet of three Syllables.

Dactyle, a long and two short ; as, σῶματός.

Anapest, a short and two long ; as, Ἀθηναῖ.

Amphimacer, a long, short, and a long ; as, ἐγχεῶ.

Tribrachys, three short ; as, ἄθῆός.*

DIFFERENT KINDS OF VERSE.

Hexameter.

The hexameter, or heroic verse, consists of six feet. Of these, the fifth is a dactyle, and the sixth a spondee ; all the rest may be either dactyles or spondees ; as,

Ἀνδρομέδος τε θυγαῖρα φέρον τ' ἀπείρεισι' ἄποινα.

A spondee is frequently found in the fifth place ; whence the verse is called spondaic ; as,

Στρεμματ' ἐχων ἐν χεροῖν ἐκκηβολῇ Ἀπολλωνος.

The spondaic is used when any thing grave, slow, large, or sad, is expressed. It has commonly, though not always, a dactyle in the fourth place, and a word of four syllables at the end.

What deserves particular attention in scanning, is the *Cæsura*.

When, after a foot is completed, there remains a syllable in the word to begin the next foot, that syllable is called the *Cæsura* ; as,

Τὸν δ' ἀπαμει βόμενος πρὸς ἐφ' ἡ κρείων Ἀγαμέμνων.

Here there is a *cæsura* in every foot.

When the *cæsura* falls on a syllable naturally short, it is frequently made long ; as,

Ἀνὰρ ἐπεὶ αὐτοῖσι βέλος ἐχέπενυχες ἐφίεις.

* The more uncommon feet are not here enumerated.

Here *ος*, in the word *βελος*, is made long by *cæsura*.

When a monosyllable begins a foot, it is of the nature of the *cæsura*, and is of necessity long.

Pentameter.

This verse consists of five feet divided into two halves; the former consisting of two feet, either spondees or dactyles, and a *cæsura*; the latter, always of two dactyles and another *cæsura*; as,

Ου|τε πο|δων αρε|της |ε|τε πα|λαισμου|υης.

Anacreontic.

The Anacreontic, or Iambic dimeter with a *cæsura*, consists of three Iambuses and a *cæsura*; as,

Θελο|λεγειν |Α|ρει|δας.

The first foot may be a spondee instead of an Iambus; as,

Θωρηχ'|ςπας |Αχιλλ|ευς.

Of this measure are the 1st, 2d, 6th, 7th, 8th, 10th, 12th, 15th odes of Anacreon, in the *Collectanea Græca Minora*.

There is another measure, which is often used by Anacreon, consisting of a pyrrhic, two trochees, and a spondee; as,

Μεσο|νυχτι|ας ποθ'|ω|ραις.

Of this measure are the 3d, 4th, 9th, 11th, 13th, 14th odes of Anacreon.

Two vowels are often contracted in scanning into one;* as,

Μενιν α|ειδε θε|α Πη|ληϊα|δεω Αχι|λhos.†

* This is called *Synecphonesis*.

† For a fuller account of Metre, see Wilson or Harmanh:

DIALECTS.

ncient Greece, with its dependencies, comprehended, be-
the different districts in *Europe*, part of *Asia* and several
ds in the *Mediterranean*. In these several countries, the
bitants, besides the common language, had different Dia-
, of which four were principal, viz. the *Attic*, *Ionic*, *Do-*
and *Æolic*; the last comprehending the *Bæotic*. The
tic style admitted all the Dialects, and had certain peculiar-
of its own.

ATTIC.

'he *Attic* Dialect was the most refined, and peculiar to
ens and its neighbourhood. It is admitted by the *Poets*
writers in the *Ionic* and *Doric* Dialects.

*Properties.**Contraction*

Of syllables in the same word; as,

$\alpha\alpha$	}	into α .	See Obs. 19. page 180.
$\alpha\epsilon$			
$\alpha\alpha\iota$	}	— η .	10.
$\epsilon\alpha\iota$			
$\eta\iota$			
$\eta\alpha\iota$			
$\alpha\epsilon\iota$	—	η .	9.
$\alpha\omicron$	—	ω .	11.
$\alpha\omega$	—	ω .	19.
$\epsilon\alpha$	{	α .	4, 6.
		η .	6, 20.
$\epsilon\epsilon$	—	η .	6, 20.
$\epsilon\omicron$	}	— ϵ .	11.
$\eta\omicron$			
$\omicron\omicron$			
$\epsilon\omega$	—	ω .	5.

To this Dialect properly belong all contract nouns and
rbs.

2. Of Syllables in different words by Synalœpha, of which
re are six species; viz.

		Και.			
Before	αι	} into	κα	} και αν και ειλα	} Attic { καιν. κα'λα. καγω. κην. κινον. κημην.
	ει		κα		
	ε		κη		
	ο		κω		
	οι		κη		
	η		κη	και ημην	

Before an aspirate, κ is changed into χ; * as,

και ο	} Attic {	χω.
και η		χη.
και η αγχυσσα		χηγχεσσα.

Προ.

Before ω, ε, προωψιλες, προφειλες.
 αυ, ου, προαυδαν, προυδαν,

		II. Change of Letter or Syllable; as,		
γ	into	β, as	γληχων, βληχων.	
λ	—	{ γ, —	μολις, μογις.	
			ρ, — κλισανος, κρισανος.	
μ	—	σ, —	πεφασμαι, πεφασμαι.	
ν	—	{ θ, —	πνευμων, πλευμων.	
			ξ, — συς, θυς.	
σ	—	{ ξ, —	συν, ξυν.	
			ρ, — θαρσείν,† θαρξείν.	
			τ, — σημερον, πημερον.	
α	—	{ —	πρασσω, πραττω.	
			ε, — λαος, λεως.	2 Obs.
α } ο }	—	{ ιλαα, ιλεω		2.
			ω, { τα, Fem. Art. τω.‡	
			λαος, λεως.	2. 5.
ε	—	ο, —	πεπασμα, πεπωμα.	15.
ε	—	υ, —	page 70.	
η	—	{ α, —	ευφυη, ευφυα.	4.
			ει, — πησομαι, πεισομαι.§	
			ο, — πεπηθα, πεπωνθα.	16.
ι	—	ω, —	εικα, εωκα.	17.

* See Rule III. page 5.

† Busby, after Joh. Grammaticus, reverses this instance, making θαρων for θαρην; but greater authorities are against them.

‡ See Article.

§ In common with the Boeotic.

Diphthong.					
αει	into	α,	page. 18.		
αι	—	α,	—	κλαιειν,	κλαιειν.
ει	—	η,	—	κλειδας,	κλειδας. 6.
ιι	}	—	{	κλοιος,	κλοιος. 2.
ωι		—		ηρωινη,	ηρωινη.
υι		—		λαι,	λαι. 2.
Syllable.					
τωσαν	—	ντων,	—	τυψατωσαν,	τυψαντων. 22.
μι	—	ην,	—	βοωμι,	βοωην. 24.
υσα	—	ε,	—	γνοιησαν,	γνοιεν. 27.

III. Insertion of, ν, ο, ω, in perfect Tenses.

Observation 15, 16, 17.

IV. Prosthesis σμικρος for μικρος.

V. Syncope.

ε in first future active and middle. 12 Obs.

Antepenultima of the 1st aorist. 14.

x in the perfect, sometimes with the vowel or diphthong following. 19 Obs.

ι in the third plural pluperfect. 20.

η in the aorists optative, and verbs in μι. 27.

σα in σθωσαν, imperative passive and middle. 23.

ο in verbs ; as, οιμαι for οιομαι.

VI. Paragoge.

γε in pronouns primitive and articles ; as, εγωγε, ουγε, ουγε.

εν in pronouns and adverbs ; as, οτιεν, εχεν, εμενεν.

ι and ν in pronouns demonstrative ;* as, ετοσι, αυτηι, ετιι, ετιι, εαυτηι, εαυτωι, εαυτωι, εαυτωι, for το αυτω, εαυτωι for εαυτω. There is sometimes an elision of ο and α ; as, ετιι, εαυτωι.

ι in adverbs, conjunctions, and prepositions ; as, εγωσι, νυνι, ουχι, μενι, ενι.

θα in the second person singular of verbs ; as, χρησθα.

η in the conjunction οτιη.

δε or δι in articles ; as, δεδε or δεδι.

VII. Apocope.

θι in the imperative active of verbs in μι ; as, ισθα and ισθη ; for ισθαθι, ισθηθι.

*See observation 2d, page 44.

OBSERVATIONS.

1. It makes the vocative like the nominative in all declensions.

Declensions.

2. In the 2d, the vowel or diphthong in every termination changed into ω ; and the penultima of nouns in $\alpha\sigma$, if long, changed into ϵ ; as, $\lambda\alpha\sigma$, $\lambda\epsilon\omega$, N. plur. $\iota\lambda\alpha\alpha$, $\iota\lambda\epsilon\omega$, not otherwise; as, $\tau\alpha\sigma$, $\tau\alpha\omega$. See Clarke's Hom. a. 265.

3. Some words of the 3d in $\eta\varsigma$, $-\eta\tau\omicron\varsigma$, it declines after the 1st; and $\omega\varsigma$, $-\omega\tau\omicron\varsigma$, $\kappa\varsigma$, $-\omicron\delta\omicron\varsigma$, after the 2d.

Contracts.

4. In the first form of contracts, the accusative singular ofjectives in $\eta\varsigma$ pure is contracted into α ; as, $\epsilon\nu\delta\epsilon\epsilon\alpha$, $\epsilon\nu\delta\epsilon\tilde{\alpha}$. Page 19.

Proper names of this declension it forms after the 1st declension; and one appellative $\alpha\kappa\iota\nu\alpha\chi\eta\varsigma$. Page 19.

5. In the 2d and 3d, it makes the genitive singular in $\omega\varsigma$, contracting that from $\epsilon\nu\varsigma$ pure; as, $\chi\omicron\epsilon\omega\varsigma$, $\chi\omicron\tilde{\omega}\varsigma$. Page 20.

6. In the 3d, it contracts the accusative singular into η , and the N. A. V. plural into $\eta\varsigma$; but $\epsilon\nu\zeta$ pure has both accusatives α ; as, $\chi\omicron\epsilon\alpha$, $\chi\omicron\tilde{\alpha}$; $\chi\omicron\epsilon\alpha\varsigma$, $\chi\omicron\tilde{\alpha}\varsigma$. $\tau\rho\omicron\phi\tilde{\alpha}\varsigma$ also occurs.

Adjectives.

7. It forms comparisons by $-\iota\sigma\tau\epsilon\rho\omicron\varsigma$, $-\iota\sigma\tau\alpha\iota\omicron\varsigma$; $-\alpha\iota\iota\tau\epsilon\rho\omicron\varsigma$, $-\alpha\iota\iota\tau\alpha\iota\omicron\varsigma$; and, in common with the *Ionic*; $-\epsilon\sigma\tau\epsilon\rho\omicron\varsigma$, $-\epsilon\sigma\tau\alpha\iota\omicron\varsigma$.

Pronouns.

8. See Rule V. preceding page.

It uses $\epsilon\alpha\nu\tau\omega$ in the 2d person, and $\epsilon\alpha\nu\tau\epsilon\varsigma$ for $\alpha\lambda\lambda\eta\lambda\epsilon\varsigma$.

Verbs.

9. It contracts $\zeta\alpha\omega$, $\delta\iota\phi\alpha\omega$, $\pi\epsilon\iota\nu\alpha\omega$, $\pi\epsilon\rho\iota\phi\alpha\omega$, and $\chi\rho\alpha\omicron\mu\alpha\iota$, by after the *Doric* manner.

10. It contracts $\alpha\alpha\iota$, $\epsilon\alpha\iota$, $\eta\alpha\iota$, made by the *Ionic* syncope, into η in the second person singular of the present indicative active and middle of verbs in $\mu\iota$; as, $\iota\sigma\tau\alpha\sigma\alpha\iota$, $\tau\iota\theta\epsilon\sigma\alpha\iota$, $\kappa\alpha\theta\eta\sigma\alpha\iota$, $\tau\eta$, $\tau\iota\theta\eta$, $\kappa\alpha\theta\eta$. And sometimes in that of the perfect passive of anytons; as, $\mu\epsilon\mu\nu\eta\sigma\alpha\iota$, $\mu\epsilon\mu\nu\eta$. Page 59.

11. It contracts the *Ionic* $\alpha\omega$ into ω ; $\epsilon\omicron$, $\eta\omicron$, $\omicron\omicron$, into κ , in the second person singular of the imperfect indicative; and of the present and second aorist imperative passive and middle of verbs in $\mu\iota$; as, $\iota\sigma\tau\omega$, $\epsilon\tau\iota\theta\kappa$, $\epsilon\kappa\alpha\theta\kappa$, $\epsilon\delta\iota\delta\kappa$.

12. In the first future of polysyllables in $\iota\zeta\omega$, it drops σ ; as, $\epsilon\omega\iota\tilde{\omega}$; middle, $\epsilon\lambda\pi\iota\tilde{\omega}\mu\alpha\iota$. It does the same by those in $\alpha\sigma\omega$, $\epsilon\omega$, $\omicron\sigma\omega$, which are afterward contracted; as, $\beta\iota\tilde{\epsilon}\tilde{\omega}$. But $\epsilon\kappa\epsilon\omega$ uncontracted occurs, Joel ii. 28. Page 71.

13. It affects the augment 6 different ways. Page 6

14. It syncopates the 1st aorist ; as, εὔρατο for εὐρεῖν, ἐγάμα for ἐγαμῆσα. By the *Ionic* it is made ἐγῆμα, which is most in use. Page 73.

15. In dissyllable perfects in φα, χα, it changes ε into α. Page 73.

16. It changes η into ο, according to some grammarians in the perfect active of obsolete verbs ; as, ληχῶ, λελογχῶ, πηπῶνθα, inserting ν. But they are better derived as in the case of Anomals.

17. In the perfects active and passive ἀνείκα, ἀνείμαι ; ἀφείμαι, and the middle εἶθα, it changes ι into ω ; as, ἀφῶμαι. εἶθα, in which the ι is often retained ; as, εἶωθα according to some, this is not a change, but an insertion of an opinion which εἶωθα seems to sanction.

18. In the reduplicated perfect ἀγηχα from ἀγω, it is as, ἀγηχα.

19. It syncopates x in the perfect and pluperfect active contracts the vowels ; as, ἐσλακασι, ἐσλακεναι, ἐσλακως ; ἐσλᾶναι, ἐσλως ; and in some persons the following vowel syncopated ; as,

$\left\{ \begin{array}{l} \text{ἐσλακαλον, ἐσλακαλε, ἐσλακειςαν.} \\ \text{ἐσλᾶ—λον, ἐσλᾶ—λε, ἐσλᾶ—σαν.} \end{array} \right.$

20. The *Ionic* εα, ες, * εε for ειν, εις, ει, 1st, 2d, and 3d of the pluperfect active and middle, it contracts into ι, as, ειληφ—η, —ης, —η.

It syncopates ι in the 3d plural of the same tense ; as for ηδειςαν.

21. From the 2d person imperative active of verbs it rejects the last syllable, ἰσλαθι, ἰσλα, ἰσλη ; † τιθεθι, † τιθῆθι, διδῶ.

22. It changes τωσαν into ντων in the 3d person plural imperative active, retaining the preceding vowel in the aorist only of Barytons, and in both the tenses peculiar verbs in μι ; in the rest, ε is changed into ο, except in preterites, where α is changed into ω, ει into ε, and ε of the dative remains ; as,

* The contraction is used in the 2d person, though usually in grammarians to be the 1st and 3d only.

† In this case the long vowel is restored, but it is not always from αα.

‡ θ in this place becomes τ by reason of the preceding θ, page 4.

Barytons.

1st Aor.	τυψ	-αῖωσαν, —ανῶν.
Pres.	τυπῖ	} -εῖωσαν, —ονῶν.
Perf.	τεῖυφ	
2d Aor.	τυπ	

Contracts.

1st Conj.	βο	-ᾶ,	-ῶντων.
	ποι	-εῖ,	τωσαν, -ῶντων.
	χρυσ	-ῆ,	-ῶντων.

Verbs in μι.

Pres.	{ ἰσῖα ῖνθε διθε σῖη θε δο	} -τωσαν, —ντων.
2d A.		

23. In the 3d plural of the imperative passive and middle, it syncopates σα; as,

PASSIVE.	
Pres.	τυπῖσθω
Perf.	τεῖυφθω
MIDDLE.	
1st A.	τυψασθω

24. In the optative active of Barytons and Contracts, μι is changed into ην; as,

τυπῖοι	} -μι, —ην.
βοῶ	
ποιοῖ*	

The persons are varied in all the tenses, as in the Aorists passive of this mood:

τυπῖοι	-ην,	—	ης,	—	η.
βοῶ		—	ῆλον,	—	ῆτην.
ποιοῖ*	-ημεν,	—	ῆτε,	—	ῆσαν.

25. It uses the 2d and 3d singular, and the 3d plural of the Æolic aorists. Page 59.

26. It changes ω, the penultima of the optative active of verbs in μι, from ωω into φ; as, διδοιην, διδῶην.

27. It syncopates η in ειημεν, ειητε, of the aorists passive optative of Barytons, and peculiar tenses of verbs in μι of the same mood; also in αιημεν, οιημεν, of the latter; and, in both, changes ησα in the 3d plural into ε; as,

* The Doric moreover changes α of the penultima into φ; as, φιλφν, χυμφφν.

1st Aor.	τυφθῆι	} -ημεν, -ητε, -ησαν. Attic, -μεν, -τε, -ον.
2d Aor.	τυπῆι	
Pres.	τιθῆι	
2d Aor.	θῆι	
Pres.	ίσται	
2d Aor.	σται	
Pres.	διδῶι	
2d Aor.	δοι	

Writers.

Thucydides, Lysias, Plato, Xenophon, Isæus, Isocrates, Demosthenes, Æschines, Lucian.—*Æschylus, Sophocles, Euripides, Aristophanes.* This Dialect was divided into ancient and more recent. *Thucydides, Plato, and Aristophanes* used the former.

IONIC.

The *Ionic* Dialect was peculiar to the colonies of the *Athenians* and *Achaians* in *Asia Minor*, and the adjacent *islands*, the principal of which were *Smyrna, Ephesus, Miletus, Teos*, and *Samos*. It is admitted by writers of the *Attic* Dialect, often by those of the *Doric*, but most frequently by the *Poets*.

Properties.

It delights in a confluence of vowels; hence it is distinguished from the common Dialect by

I. The Resolution of Diphthongs and Contractions.

αυ	into	ωυ	{ θαυμα	θαῦμα.
			{ αῦλος	αῦλος.
αη	{ —	ηι	{ ῥαδιος	ῥηιδιος.
αι			{ αληθεια	αληθηια.
	{ —	εε	{ ῥειδρον	ῥεειδρον.
ει			{ ελειυφει	ελειυφει.
	{ —	εα	{ τιθεισι	τιθειασι.
ευ			{ ευκομος	ηυκομος.
	{ —	ηι	{ χρηζω	χρηιζω.
η			{ εαι	τυπλη
	{ —	ηαι	{ τυπλη	τυπληαι.
οι			{ οι	τοιυ
	{ —	εο	{ φοβ	φοβιο.
			{ οε	αγαθεργια
α			{ οιο	λογα, τε
			{ εω	Αιδε, τε
	{ —	οα	{ διδ	διδοασι.
ωι			{ ωι	παιρωος
η	{ —	εα	{ καληγηναι	καλειγηναι.
ω			{ οε	εδεξα.

5.
4, 5.

II. *Syncope* of

δ and τ in oblique cases.

ς in many words ; particularly those in εια ; as, ἶρος, ἀρχιρσς, ἐνθηθι, ἡρομηθι, συμπαθι.

ι in many words ; as, τσλεν, πλεων, μεζων, σων for ειων, imperf. of εαω.

σ in second persons of verbs.

κ in the perfect active.

III. *Epenthesis* of

α before terminations of verbs.

ς before terminations of nouns and verbs, of some in all cases ; as, ἀδελφς, κςνς, κςνς. 1. 4.

ι in dual cases and many nouns ; as, σλενς, ωιη for πςα. 5.

υ ; as, πςυλς.

αι before α and η ; as, σελςναια, Αθηναιη, αναγκαιη.

IV. *Prosthesis* of

ς before many words ; as, εςς, σςν.

Reduplication in many tenses. 12.

V. *Aspiration* of

ς ; as, ὀρη, κςνς.

σ ; as, κςδαζω, μιλαξ.

τ ; as, ηγανον.

λ ; as, ειςςς, or λςςςςς.

Augment. 12.

VI. *Paragoge* of

α in the perfect middle ; as, γαω, γεγηκα, P. M. γεγα. I. γεγαα.

σι in the third persons of verbs.

VII. *Change of letter or syllable.*

β	} into ζ	βαραθρον	} Ionic	ζερεθρον.*
γ		πεφυγας		πεφυζας.
δ		δορκαδες		ζορκαδες.
θ	— σσ	βυθος		βυσσος.
ν	} — κ	νοειν		κοειν.
π		ποιος		κοιος.
		δεπολε		δεκολε.
σ	— δ	οσμην		οδμην.
θ	— τ	θ' ετερος		τ' ετερος.
φ	— π	αφικομεν		απικομεν.
†	} — χ	δεχομαι		δεκομαι.
χ		ευχι		εχι.

*Change of vowel and consonant. See onward.

†The rough into the smooth.

The smooth and aspirate mute reciprocally ; as,

		ακανθιον βαλραχος ενλαυθα χιτων χυλρα	Ionic.	{ αχανλιον. βαδραχος. ενθαυια. κιθων. κυδρη.
α	into	{ ε βαραθρον η ιατρος ας αθλον σα ημας ω χρεια α τεμνω η επερεϊσοντας	Ionic	{ βερεθρον. ιητρος. αεθλον. ημας. χρεια. ταμνω. επηροϊσοντας.
ε	—	{ ι ιστιη ω πλω		{ ιστιη. πλω.
ι	—	υ βιδλος		βυδλος.
ο	—	ω δευρο		δευρω.
ω	—	ο ζωη		ζωη.
η	—	ο βοα		βοη.
αω	—	ω τραυμα		τραυμα.
ει	—	η ειρινεος		ηρνεος.
ωα	—	εν λητωα		λητην.
αν ην εν	{	{ Αρισταγοραν σα τελωνην εισελφειν		{ Αρισταγορεα. τελωνεα. εισελφεα.

VIII. Contraction in a few instances.

εε	into	α	ο έτερος	ούτερος,*
οα	{	ω	βοαξ	βωξ
οη			ανοησια	ανωσια.
			ογδοηκοντα	ογδωκοντα.

OBSERVATIONS.

1. It inserts ε in all genitives plural.
2. It annexes ι to the dative plural of all parasyllabic nouns.
3. In the article, ο or το before ε is contracted into α ;
έτερος, όυτερος.

Declensions.

4. In the 1st it changes the α of all terminations (the α and N. A. V. plural excepted) into η, subscribing the junctive vowel ; α of the genitive into εω, αν and ην of the dative sing. into σα, and ας of the plural into σας—

*See article in the *Attic* Dialect.

N. G. D. A.

G. D.

1. Sing. *βορρς ης*, -εω,* -η, ην or -σα. Pl. *εων*, -ης, or -ησι or -αισι. εας. A. N. G. D. A. G. D.
 2. Sing. *βι η*, -ης, -η, ην. Pl. *-εων*, -ης or -ησι or -αισι.

5. In the 2d, it changes *ς* of the genitive sing. into *οιο*, (and in the article, which is of this declension, into *εω*, whose dative also is in *εω*,) and *οι* of the dual into *οϊ*,

G. G. D. G. D. G. D.

Sing. *λοχ-οιο*. Du. *-οϊν*. Pl. *-εων*, -οισι. Sing. *τοιοιο* and *τεω*, *τεω*.

6. In the 3d, by syncope *δ* and *τ* it makes -ις, -ιδος, -ας, -αλος, of the 2d and 5th of the contracts. *Θετ-ιδος*, -ιος.

Contracts.

7. In the 1st and 2d form of contracts, the genitive and dative sing. in the 3d, all cases have *ς* of the penultima changed

G. D. G. D.

into *η*. 1. Sing. *Αρ-ηος*, -ηι. 2. *πολ-ηος*, -ηι. In the 3d form
 G. D. A. N. A. G. D.

of contracts: Sing. *βασιλ-ηος*, -ηι. -ηα. Dual, -ηε, -ηων.

N. V. G. D. A.

Plur. -ηες -ηων, ησι, -ηας.

8. In the 4th, it makes the accusative in *εν*; as, *Αητηεν*.

G.

9. In the 5th, it changes *α* of the penultima into *ε*. *κερ-εος*,
 D.

-ει, &c.

Adjectives.

10. In the feminine *εια* from *υς*, *ι* is syncope in every

N. G.

case; as, *οξ-εα* or -ση, -εας or -εης.

Pronouns.

11. It inserts *ς* before every termination of *δυστος*, and *αυτος* with its compounds; G. *τητες*, D. *αυτεω*. Seldom when *αν* is changed into *ωυ*;† N. *ωυτος*, A. *ωυτον*, particularly in the compounds; D. *σεωυτω*, *εωυτω*; but *εωυτες*, and its contracted form *ωυτες* for *αυτες*, also occur.

12. It removes the augment syllabic and temporal.—*Βεβρωκει*, *ακασε*, *εωθα*,‡ *Herodot.* Sometimes the reduplication only; as,

**Βορρς* in Hesiod; by Syncope, for *βορρως*.

†See Rule I. Example 1st.

‡On the supposition that *ω* is an insertion, and not a change of *ι*. The augment of this verb is *ι*.

εκτημαι; sometimes both; as, τεχνεαται for τετεχνηνται, and from the pluperf. both augments; as, λυτο for ελελυτο. On the contrary, it reduplicates the pres. imperf. and both the futures and aorists; κικλησχω, ενενηπτε, πεπιθησω, κεκαμῶ, κεκρατηρισάμην, μεμαρτων.* Page 69.

13. It forms the 1st, 2d, and 3d Sing. and the 3d. Plur. of the imperfect, and both aorists active, by annexing κον, κες, κε, to their 2d persons singular respectively, dropping the subjunctive vowel in contracts, and shortening the long vowel in verbs in μι.

	Common.	Ionic.	
Imperf.	ετυπτες,	ετυπτ-ες	} -κον,† -κες, -κε. — κον.
	εποιεις,	εποι-ες	
	εχρυσες,	εχρυσ-ες	
	ετιθες,	ετιθ-ες	
1st Aor.	ετυψας,	ετυψ-ας	
2d Aor.	ετυπες,	ετυπ-ες	
	εσθες,	εσθ-ας	
	εδως,	εδ-ος	

Hence in the passive and middle τυπασκομην, -εο, -ετο, -οντο; ετυψ-ασκομην.

14. In the first future indicative active of liquid verbs, and the 2d future of all verbs, it inserts ε before the three terminations Sing. and 3d Plur.; also in the infinitive and participle, resolving ει into εε and x into εο in the dual and Plur. except in the 3d Plur. and the participle feminine; ψαλ-εῶ, -εεις, -ει; -εελον, -εελον; -εομεν, -εελε, -εεσι. Inf. ψαλεῖν. Part. ψαλεῶν, -εεσα, -εον. In the middle voice, it only resolves x and ει; the latter in the 2d Sing. indicative into εαι, subjunctive into ηαι; as, τυπ-εομαι, -εαι, -εεται. ; -εομεθον, -εεσθον, -εεσθον; -εεσθε, -εονται; τυπ-ωμαι, -ηαι, -ηται.

15. In the perfect active, it syncopates x and shortens the penultima; ἐσθηκατε, ἐσθεατε; τεθνηκως, τεθνηκως.

16. In the pluperfect active and middle, it changes, ειν, εις, ει, into εα, εες,† εε.

17. It resolves η and x in the 2d person of passive and middle tenses into εαι, εο; in the subjunctive, ηαι. Page 59.

18. To the 3d Sing. of all tenses active, of the perfect middle, and the aorist passive, of the subjunctive mood, it annexes σι; as,

*Αρασμι retains the augment in the infinitive. Herodot.

† This form is more frequently found without the augment; as, τυπ-εσμεν.

‡ See Attic Dialect, p. 180, Note to Observation 20.

Active.		Passive.	
Pres.	τυπτησι.	1st Aor.	τυφθησι.*
Perf.	τετυφησι.	2d Aor.	τυπησι.*
1st. Aor.	τυψησι.	Middle.	
2d. Aor.	τυπησι.	Perf.	τετυπησι.

ometimes in the indicative ; as, φορεησι for φορῃσι.

9. In the 2d Sing. of the 1st aorist middle, it resolves ω into ; as, τυψ-ω, -αο.

10. In all tenses of the indicative and optative, whose 3d Sing. is in ται or το, it forms the 3d Plur. by inserting α before the terminations respectively, and, of the next preceding letter, shortening the long vowel, dropping the subjunctive of the θ, (except in the optative,) changing the smooth mute into the rough, and σ into the characteristic of the 2d aorists θ ; as,

. & Perf. Sing.		Plur.	Imp. & Plup. Plur.	
πιε	-ται	τυπιε	ετυπτε	-ατα.
φιλη		πεφιλε	επεφιλε	
χρυσω		κεχρυσο	εκεχρυσο	
ι		κε	εκε	
κολε		κεκολε	εκεκολε	
αλ		εψαλ	εψαλ	
τυπ		τετυπ	ετετυπ	
λελε		λελεχ	ελελεχ	
φρασ	-αται	πεφραδ	επεφραδ	-ατα.
πλησ		πεπλαθ	επεπλαθ	

When α precedes those terminations, instead of inserting her α after it, this dialect inserts an ε before it ; as,

3 Sing. 3 Plur. 3 Sing. 3 Plur.

ιχαν	-αται, εαται	εδυν	-ατο, -εατο.
απεπ		εμηχαν ανεπεπ	

. In common with the *Doric*, it contracts verbs in αω into ; as, ὀρῃς, ὀρῃ, ὀρῃν.

11. In the contract tenses of verbs in αω, it inserts ε after the action ; as, χρῃμαι, εμηχανεῶμην ; Imperat. Χρεῶ ;† but ε changes α into ε ; as, χρῃμαι, ὀρεομαι. Sometimes in the present subjunctive passive of Barytons ; as, κτενεωνται : ε occurs in the aorists ; as, τυφθεω, τυπεω. Also in the 3d plural of the present indicative of verbs in μι from αω, and the present

30 τυφθησι, τυφῃσι. See Observation 21.

ε occurs in Hippocrates, the *Ionic* of χρῃ, imperative of χρῃμαι.

and the 2d aorists subjunctive of those from αω and ε active voice ; as, ἴσῃςᾶσι, ἴσῃςῶσι, ἴσῃςῶσι, ὀίῃςῶσι, θῆῶσι. times in the 2d person middle voice ; as, ὀβῆσαι.

23. It syncopates σ in the 2d persons passive and m verbs in μι.

24. In the 3d plural of the present active of verbs in εω, οω, υω, it inserts α, syncopating the subjunctive v diphthongs ; as, ἰθῆσι, ἰθῆσαι ; διδῆσι, διδοῶσι ; ἔ- -νυασι.

25. It contracts οη from οαω, οεω, into ω ; as, βῆσῶ, ἐννοήσας, ἐννωσας ; ἐννοήνῳ, ἐννωένῳ,

Instead of the regular tenses of κείμαι and ἀνείμαι, it us of their primitives κείω, and ἀνείω ; as, κείνῳι, ἀνείνῳι, &c.

It makes λαμβανω borrow its tenses as if from λαλ λαμβῶ. Καταλαβέως, λαμβόμαι, λαμβῶσθαι, &c. occur odotus.

26. In verbs in μι, the Ionics used ε in the reduplicati τῆσθηνμι.

Writers.

Herodotus, Hippocrates, Arrian, Lucian, Aretæus, Hesiod, Theognis, Anacreon.

DORIC.

This Dialect was first used in *Lacedæmon* and *Argos*, wards in *Epirus, Magna Græcia, Sicily, Crete, Rhodè Libia*. It was seldom used by *Attic*, but often by *Ionian* and the *Poets*.

Properties.

1. Contraction of ὀ and και, when prefixed to vowel diphthongs.

Common.

ὄα ημαῖα,
ὀελαφος,
ὀαιπολος,
ὀιαιπολοι,
ὄα αλγεος,
ὄα ευεχλοιο,
ὄα αγκισῖα,
ὄα οσῖα,
και εἴαπωνης,
και ειπε,

Doric.

ταματα.
ὠλαφος.
ὠπολος.
ὠπολοι.
τωλγεος.
τωυεχλοιο.
τωγκισῖα.
τωσῖα.
κ'ηἴαπωνης.
κηπε.

Common.

και ὁ Ἀδωνις,

και ὁ εκ,

και εμε

Doric.

χωδωνις.

χωκ.

κημε.

Other contractions ;

ας	into	η	εἰμης. }	22.
αι	—	η	τιμης. }	
εα	—	η	κρης, φρηι.	
εο	—	ευ	θευς, Αρευς, βασιλευς, Gen.	5.
οα	—	ω	βωκας.	

II. Change of Letter or Syllable ; as,

into	δ	δᾶ, δᾶν.*	
—	{	θ	λυθος,* επιμεθης, θασος.
—	{	τ	θεμιλος, Αρτεμιλος.
—	{	σδ	συρισδω, μασδος.
—	{	δ	γυμναδω, ξεδω, by Metathesis, ερδω.
—	{	δδ	μαδδα, χρηδδω, also Æolic.
—	{	τ	οριων.
—	{	ττ	συριτω, φρατω, βριματω.
—	{	δ	ανδθηρα, Δυμερις.
—	{	ζ	ζυμβραιος.
—	{	σ	παρσενος, μυσιδδω,* σιος.*
—	{	τ	ανηλον, κλαιστρον.*
—	{	φ	φης, φλισομαι.
—	{	γ	ωγενος, εοργμεν for εοικαμεν.
—	{	τ	τεινος, τῆνος,* for εκεινος.
—	{	ντ	φινις, ηνθον, κεντο for κελετο.†
—	{	φ	φαιρος.
—	{	β	βυσσινη, βυρμαξ.*
—	{	σ	τυπτομες, καλας,* μεις, also Æolic.
—	{	β	εμβολη, αμβλακια.
—	{	κ	μικκος for μικρος.
—	{	δ	πεφραδμαι.
—	{	τ	τυ, φαλι, Αρτεμιλιον, Ποσειδαν.
—	{	ντ	τυπλωνι,* τιθενι.*
—	{	ξ	ονειδιξω, πλαξω,* ορνιξ.
—	{	κ	ποκα, τοκα,* for ποτε, ποτε.
—	{	ρ	πορξεις.

*Words to which the asterism is affixed, undergo some change of other letter.

†When τ or θ follows.

‡See γντο in the Æolic.

α	into	ε	κρεῖλος, also <i>Ionic</i> .	
		ο	πορδαλις.	
		ω	ωγαδον, ωριστος, ωρχομαι.	
ε	—	α	τραφω, τραχω.	
		ει	τυψειλον.	16.
η	—	ι	σιος, * χαλκιος.	
		α	μαν, φαμα, εφαν, αδυ.	2, 13, 19.
ο	—	α	αμς, εικασι.	
		ε	αθδρεφονον.	
		ω	κωρος, μωνος, ωρος, ωρα.†	
		αι	μαλακαιποδες.	
		ευ	τυψευμες.*	16, 17.
ω	—	ε	τυψεμες.*	
		α	πρωτος, θυραν, επαξα, γελιν.	2, 22.
		ευ†	ηγαπουν, γελευσα.	
οι	—	ε	γεα, νεειν.	
		ει	αρχειαι.	
σι	—	α	κλαδας, κλαξω,* γαμιν.	24.
		αι	κλαιδα, κλαισιρον, ηβαιον, αικα, for εως.	
		η	ηχον, ηλον.	14.
		η	τελθος, τηνος.	
ε	—	α	χρονιδα. Gen.	
		ο	λογος. Accus.	
		ω	λογως. Acc. ωρανος, ηγων.	3, 24.
		οι	τυπτοισι, τυπτοισα, υψοις,* in nouns and verbs.	
		ευ	τυπιευ, καλευσα.	12, 18.
ευ	into	ει	ελειθισια.	
οι	—	ω	ερωαν, πωμενικως, ωμοι.	
ω	—	οι	ηρειυς.	

III. Syncope of

ε	εσλος, μωα, παα.	
ε	σιασιε, § σισα.	
ι	τυπιες, τυπιν, τισενι.*	15, 17.
υ	διδονι.*	17.
ω	πραν for πρωην.*	
σ	οπισεν for οπισσιν	

*See first Note, preceding page.

† Plato says that *ωρι* was used for the ancient and *Αττικ* *ωρι*, *διν* *ωρι*.

‡ This seems to come from verbs in *αω* made *ω* by the *Attic* and *Ionic* Dialect.

§ By another Syncope for *θεσσαθη*

IV. Epenthesis of

α ναυαῖται.

η κρχηλα.

ι τυψεῖ-τον, -τε; τυψεῖ-ται;* τυψαῖς.

16.

σ τυψομεσθα.

20.

V. Aphæresis of

δε in λῶ, λῆς, λῆ.

VI. Παρ for παρα, αν for ανα.

OBSERVATIONS.

M. F.

1. It makes the nominative plural of the article τοι, ται.
Declensions.

2. In the 1st, it changes *z* of the Gen. singular, *ω* of the Gen. plural, and *η* of every termination, into *α*. Sometimes also the Gen. plural of the 2d and 3d; as,

N. G.	D. A. V.	G.
τελων-ας -α,	-α, -αν, α.—Plur. -αν.	
αρστ -α, -ας,		

3. Proper names in *ας* have *ο* syncopated, and are declined
N. G. D. A. V.

after the 1st; as, for Μανελ-ας, -*z*, &c. Μανελ-ας, α, -α, -αν, -α.

In this declension, it changes *z* into *ω*; that of the accusative plural sometimes into *ο*, and rejects the *ι* subscript of the dative; as,

G. D. G. A.

Sing. λογ-ω, -ω—Plur. -αν,† ως or -ος.

It also changes *z* into *ω* in the Nom. and the Acc. Sing. and Nom. Acc. Voc. Plur. contracted of the 3d; as, N. βως, Acc. βων. Plur. N. A. V. βῶς.

4. It changes *δ* into *τ* in nouns in *ις*, -ιδος; as,

Gen. δεμιλος, μεριλος, Αρτσεμιλος.

Contracts.

5. It changes *η* and *ευ* of the Nom. and Voc. of the 1st and
N. V. N. V.

3d form reciprocally; as, Αρευς, -ευ; βασιλ-ης, -η. Εο or *z* of all genitives in *ος* into *ευ*; as, χελευς. πολευς, οδυσευς.‡ Ου into *ω* in the Gen. Sing. of the 4th; as G. Αχως. Εις of the Nom-Plur. into *ης* without the subscript. Εω of all genitives into *α*: This last but seldom.

*Third singular, 1st future middle.

†This infrequent.

‡Odys. α. 397.

Pronouns.

6. To *εγω* in the Nom. Sing. it annexes *ν*, *νη*, *γα*, *νγα*. In the penultima of the dual and plural, it changes *η* into *α*, and often uses the Sing. Acc. for the dual and plural. See Table at the end of Dialects.

7. In the pronoun of the second person, it changes *σ* into *τ*, and annexes *γα*, *νη*. See Table.

8. In the 3d personal pronoun for the accusative *ἱ*, it uses the accusative of *ἰ*, G. *ἰος* obsolete, with *μ* or *ν* prefixed; as, *μιν*, *νιν*, which often stand not only for *ἱ*, but for *αὐτ-ον*, *-ην*, *-ο*, and also for the plural *αὐτ-ας*, *-ας*, *α*. For the plural dative *σφισι*, it uses the dual *σφιν*, which by Aphæresis becomes *φν*. For the plural accusative *σφας*, it uses the dual *σφε*, by Metathesis *φεσ*; hence *ψε*. As the relative *αὐτος* is often used for the reciprocals *ἕ* and *ἄντε*, (contracted from *ἐαυτε*), so *φν* and *ψε* are used respectively for *αὐτ-οις*, *-αις*; *αὐτ-ας*, *-ας*, *-α*, in all genders: *ψε* sometimes for the Acc. Sing. *αὐτ-ον*, *-ην*, *ο*.

In the possessives it changes

<i>σος</i>	into	<i>τεος</i> .
<i>ὄς</i>	—	<i>έος</i> .
<i>ἡμετερος</i>	—	<i>άμος</i> .
<i>ὕμετερος</i>	—	<i>ύμος</i> .
<i>σφετερος</i>	—	<i>σφος</i> .

Verbs.

9. It changes *ζ*, the characteristic of the present, into *σδ*, *δ*, *υδ*, *τ*, and *ττ*; as, *συρισδω*, *γυμναδω*, *πολιδδω*, *ὀριλω*, *φρατλω*, *συρπλω*.

10. It makes new present tenses from perfects, by changing *α* into *ω*; as, *ἐσθηλω*, *πεποιδew*, *δεδοικω*, *κεκληγω*, *πεφρικω*,* *πεφικω*.

11. It changes *σ*, the future characteristic of verbs in *ζ*, and of some in *ω* pure, into *ξ*; as, *ανλιαξω*, *γελαξω*.

12. It changes *σ* in the penultima of the 1st future and 1st aorist of verbs in *ω* pure, into *οι*; as, *ακοισω*, *ακοισον*.

13. It changes *η* in the penultima of the 1st future and 1st aorist perfect and pluperfect into *α*; as, *φιλασω*, *επιμασα*, *τεδνακα*, *μεμναμαι*, *εμεμναμην*.

14. It changes *σι* the augment, formed by annexing *ι*, into *η* without a subscript; as, *ηχον*, *ηλκον*.

15. It syncopates *ι* in the 2d and 3d persons singular of the present indicative active, and in every tense of the infinitive ending in *ειν*; as, *τυπι-ες*, *-ε*, *τυπιεν*, *τυψεν*, *τυπεν*.

* From *τεφρικα* for *πεφρικα*.

16. It circumflexes the 1st future active and middle, and forms it like the 2d ; as,

Act. τυφῶ, -εῖς, -εῖ, -εῖτον, -εῖτον, $\left. \begin{smallmatrix} -\alpha^* \\ -\sigma \end{smallmatrix} \right\} \mu\epsilon\nu, \dagger -\epsilon\iota\tau\epsilon, -\alpha \left. \begin{smallmatrix} -\sigma^* \\ \sigma \end{smallmatrix} \right\} \nu\iota.$

Mid. τυφ-ᾶμαι, -ῆ, -εῖαι. -αμεδον, -εισδον, -εισδον, &c.

17. It changes ν into σ in the 1st person plural of all tenses indicative and subjunctive active, and of the 2d aorists subjunctive passive : also σ into ντ in the 3d plural, dropping the subjunctive vowel of the preceding diphthong, except in the 2d future ; as, τυπιομες, ελυπιομες, τυφομες. ελυφαμες, &c. τυπιοντι, † τυποντι, † ελυφαντι, † τυπνντι, † τιδεντι, † διδοντι, † τυπιωντι, τυφωντι, Pass. τυφδωντι, τυπωντι.

18. It changes οι into ω in the penultima of Barytons and contracts of the optative active, whose termination μι, the Attic had before changed into ην ; as, Attic, τυπιοιην, ποιοιην, χρυσοιην ; Doric, τυπιωην, ποιωην, χρυσωην.

It also often changes σ of the penultima both of contracts and Barytons into σ, sometimes into οι ; as, Active, φιλ-εῦμες, -εῦντι. Imp. ἐφιλεῦν, τυφεῦμες, -εῦντι, τυπ-εῦμες, ἔννις or -εῦντι or -ντι. Part. τυπιεῦσα, φιλεῦν. Pass. and Mid. φιλεῦμαι. 1st Fut. ἀλεῦμαι. Imperat. φιλεῦ.—Also τυπιοισι, 1st Fut. τυφοισι. Particip. τυπιοισα. σ is sometimes inserted in the subjunctive ; as, ἰσοῦσσι-ωσι, -εωντι ; συντισσι-ωσι, -εωντι. Archimedes.

19. It changes η into α in most tenses of the indicative and optative passive and middle : also of verbs in μι ending in ην ; as, ελυπιομαν, ελυφαμαν, ελυφδαν, ελυφδησαν, τυπιοιμαν, εσαν, εθα.

20. It inserts σ in the 1st person plural passive ; as, τυπιο-μσδα.

21. In the perfect passive of verbs in ζω, making σ in the future, it changes σ into δ ; as, πεφραδμαι, κεκαδμαι.

22. It contracts verbs in αω into η, in common with the Ionic ; as, τιμ-ῆς, -ῆ, -ῆν : and changes the ω contracted into α ; as, χαλᾶσι, particularly in participles ; as, πεινᾶντι.

23. In verbs in μι, it changes σ of the 3d person singular present indicative active into τ ; as, ἰσταντι, τιδηντι, &c.

24. In the infinitive, it sometimes changes ει into α, and σ into ω ; as, ευδαιμονᾶν, ἔργων.

* See Obs. 18, and Note to the same.

† See Obs. 18.

‡ This person is like the dative plural of the participle of the same tense ; but the Doric Dialect makes it like the dative singular.

§ The 2d future commonly retains the υ, if the penultima be not changed into ω or α, but not always.

25. It also changes *v* and *vai* into *μεν*, dropping the subjunctive of the preceding diphthong ; as,

τυπῖσι	} -ν,	τυπῖε	} -μεν.
τιμη		τιμη	
φιλη*		φιλη	
χρυσ		χρυσ	
τελυφε	} -ναι,	τελυφε	} -μεν.
τυφῖη		τυφῖη	
ισία		ισία	
δίδο		δίδο	
ζευγυ	}	ζευγυ	}
θει		θει	
δα		δο	

26. To this form it frequently annexes *αι* ; as, τυπῖσμαι, τιμημεναι, φιλημεναι, χρυσομεναι,† &c. These often occur in Ionic writers.

Participles.

27. It inserts *ι* after *α* in the masculine and feminine of participles ; as, τυπ-αις -αισα.

28. It changes *υια*, the feminine termination, into *εσα*, according to some grammarians ; as, μεμενακισα, ανδρακισα, εωρακισα ; but they rather belong to *present* tenses formed from perfects. See Obs. 10.

Writers.

Archimedes, Timæus, Pythagorus, Pindar, Theocritus, Bion, Moschus, Callimachus, and the *Tragedians* in the *Choruses*.

ÆOLIC.

This Dialect was used in *Bæotia, Lesbos, and Æolia in Asia Minor*. It is a branch of the *Doric*, and has some changes in common with it.

Properties.

I. *Change of the rough into the smooth breathing* ; as, απῖω.

To compensate the loss of the aspirate, it sometimes prefixes *β* to *ρ* when the next syllable begins with *ζ, κ, δ, or τ* ; as, βρ-ζα, βρακος, βροδον, βρηλωρ. It sometimes prefixes *γ* to a vowel ; as, γενῖο for ενῖο, *Doric* for ἐλλῖο, by Syncope for ἐλεῖο, which is by the *Ionic Dialect* for ειλῖο.

* Æolic for φαιεν.

† Sometime χρυσομμεναι, after the Æolic manner of compensating the loss of the subjunctive vowel of the diphthong. See *Æolic Dialect*.

II. Change of Letter or Syllable :

into	{	γ	γαλανος, γλεφαρος.	
	{	μ	βαρμιλον.	
_____		β	βληρ, † βελφες, βελφινες.	
_____		σδ†	τραπισδα, σδευς.	
_____		φ	φλιω.	
_____		ρ	περροχος for περιχος.	
_____		ω	πεια, οωπαια, αλιωπα for αλειμα.	See
Rule IV.				
_____		σ	μεις, * νοις, * γελας, * υφοις.*	
_____		σχι†	σκενος, σκιφος.	
_____	{	μ	μαλεις, μαδισα.	
_____	{	φ	φερσεφονα.	
_____		σσ	ωσσω, οσσω, νισσω.	
_____	{	ν	τελυφων.	
_____	{	ρ	αλορ, ιωωρ, πιωρ,* παρ, σιορ,* for αλος, ιπωρ, πιωρ, παρ, σιος.	
_____		π	σπολην, σπαλεις, πεμπε.	
_____		φ	αυφνα.	
_____		σπ†	σπαλλω, σπελλω.	
_____	{	ε	λεγομεν, φερομεν, ν added.	
_____	{	ο	μεμορδαι, εφορδαι.	
_____	{	υ	συρκας.	
_____	{	η	ηηρ, ηηρος for αηρ-ος.	
_____	{	αι	μελαις, ταλαις; hence μελαινα, ταλαινα.	
_____		α	οπισδα.	
_____	{	αι	δναιστω, μιμναιστω, βλαιη.	
_____	{	ει	Ατρειες.	
_____		η	νηλητης, ακτην, Καφησιος.*	
_____	{	ε	εδοντα, εδυνη.	
_____	{	υ	ονυμα, ‡ υσδων,* Ίδυσσευς.	
_____	{	ε	δικγαληρ, λιγχαν, εδωρ, ηεμα, φεσα.	
_____	{	η	νηος.	
_____	{	ι	ιφοδεν, ιπαρ.	
_____	{	α	διαπινᾶμες.	
_____	{	ο	ερος, G. ε, νελος, Acc. ον.	

† For δλεαζ.

‡ An Æolic resolution of $\left\{ \begin{array}{l} \xi \text{ is } \sigma\tau \\ \eta \text{ — } \kappa\sigma \\ \psi \text{ — } \pi\sigma \end{array} \right\}$ by Metathesis $\left\{ \begin{array}{l} \sigma\theta \\ \sigma\kappa \\ \sigma\pi \end{array} \right\}$

* Words that undergo a complicated change.

‡ Γυνη and ἄμεινος are of Æolic extraction, from γωνη and ἄμεινον.

α	into	αι	βοαις, γελαι.
ει	—	{	η τυπῆην, καλῆν.
		{	η* ἥπων.
δια	—	{	οι μοισα, Κρηισα, Μεδοισα, ορδοισ.
μετα	—	{	ζα ζαβολος, ζαμενης.
		{	πεδα, πεδ' Αχιλλεα, πεδερχομαι, πεδαμειψαν, πεδι- χω, πεδαφρων.

III. *Prosthesis* of

β before ρ, instead of the aspirate ; as, βρυρηρ.

γ for the same purpose ; as, γενλο. Also in other words ; as, γνοειν, γνοφος, γνοι, γδουπων, whence εριγδουπον. II. η. 411.

IV. *Epenthesis*. It transposes the letters in the syllable ρι, changing ι into ε, and doubling ρ ; as, κοπρια, μετρια, αλλοτριος ; Æolic, κοπερρια, μερερριος ; αλλοτρερριος.

Epenthesis of

α in the genitive plural. Μασαων.

ι in μελαις, ταιλαις ; participles in ας ; also of the ι subscript.

υ after α ; as, αυαιαν, αυως, αυηρ, αυιαρ, δαυλος, ιαυκεν, φανσκα.

υ after ε when followed by another vowel ; as, ευαδε, for εαιε.

υ after ο ; as, Ουδυσσεα.

A consonant to compensate the loss of the aspirate ; as, αμμες, υμμες.

A consonant when the vowel or diphthong preceding is shortened ; as, κλενω, φδερρω, εμμη, εμμι, πενδεσσης, τιδεμμι, αλιωπα.

σ in futures in λω, ρω.

β in αλιβδουειν, ελαβον.

V. *Syncope* of

γ in ολιος, ἴνξ, φορμιξ.

σ — μῶα, πᾶα.

ι — αχαος, παλαος ; also ι subscript ; as, τυπῆης.

ο — μυσα, βυλη, Ιλα.

υ — Ορανος. Συρακοσσαι.

VI. *Paragoge* of

ν to the accusative singular of the 4th of the contracts ; as, Αηλων.

OBSERVATIONS.

1. It changes ης in the nominative of the 1st declension into α ; as, ποιητα, κομητα ; and ε of the genitive singular into αο ; as, Ηρμειαο. It inserts α in the genitive plural of the first de-

* In the augment, according to *Priscian*.

ension ; as, *μασῶν, αἰχμητῶν* ; and *ι* in the accusative of those ending in *α* and *η*.

2. In the dative singular of the 2d, it omits the subscript ; as, *λογῶ* ; and changes *ς* of the accusative plural into *οις*.

3. In the 1st form of contracts, it rejects *ς* from the vocative singular in *ες* ; as, *Σωκράτῃ, Δημοσθένει*.

4. In the 4th, it makes the genitive singular in *ως* ; and the dative in *ων* ; as, G. *αἰδ-ως*, A. *·ων*.

It makes of genitive cases a new nominative of another declension, from which it forms its cases ; as, of *γεροντος*, the genitive, it makes a nominative, from which *γεροντοῖς* is the dative plural. So *μελαν* from *μελανος*, and *τιος*, G. *τις*, D. *τιῷ*, &c. from the genitive *τινος*, which has sometimes the *ν* syncopated.

It changes *σ* into *ς* in the Gen. Sing. and Acc. of nouns in *η* of the 1st declension, the Nom. Sing. of the 2d, the Nom. and Gen. Sing. of the 3d, the Gen. and Acc. Sing. of the 1st, the Gen. of the 2d form of contracts, and the Acc. Plur. of all ; as, 2d, G. *ἀρεταρ*, A. *αχοαρ*. 3d, N. *Τιμοδορ*. *Σκληροτηρ*. *·χρωματορ* ; Plur. A. *ωδιναρ*. 1st of contracts G. *μελεορ*, A. *εορ*. 2d, G. *πολιορ*.

Verbs.

5. It changes the *ει* of the 2d and 3d Sing. of the present indicative active, and of the infinitive, into *η* ; as, *τυπ-ηης -η-ην*.

6. It annexes *θα* to the 2d persons in *ης* ; as, *ησθα, τυπῆσθα*.

7. It inserts *σ* in futures ending in *λω, ρω* ; as, *τελσω, ορσω*.

8. It changes *α* of the penultima of the perfect passive into *ο* of the infinitive ; as, *μεμορθαι, εφορθαι*.

9. It changes *αν* and *εν* in the infinitive of contracts into *αις* and *οις* ; as, *βοαις, χρυσοις*.

10. It gives many contracts the form of verbs in *μι* ; both with and without a reduplication ; as, *φιλημι, νικημι, αλαλημι, ααχημι* ; hence the 3d plurals *οικεντι, φιλεντι*, Imperf. *σφιλην* ; and participles present, *νοεις, ποιεις*, &c.

11. It changes *η*, in the present of verbs in *μι* from *αω*, into *εω* ; from *εω* into *ς*, doubling *μ* ; as, *γελαμμι, γελαις, γελαι*, &c. *θ-εμμι, -ης, -ησι*.

12. It often changes the short into the long vowel in these verbs ; as, *τιθ-ητον, -ημεν, τιθητι, ισσεθι, διδωθι, ετιθημην*.

13. In *φημι* it makes the 3d singular *φασι*, and the 3d plural *κισι*.

Writers.

Alcæus, Sappho.

BÆOTIC.

Under the *Æolic* is comprehended the *Bæotic* D which has the following distinct peculiarities :

It changes

β	into	δ	οδελος.
γ	—	β	βανα* for γυνη.
κ	—	ξ	ιξον, ειξασι,† Perf. Active.
σ	—	ξ	απεκσειξα.
α	—	ε ι	λεγομεσθεν, ν added.
ε	—		τριωεζα.
η	—	ι	ιων.
ω	—	ει	μεις,* Θεισαθεν, τιθειμι, ειρωες.*.
αν	—	οι	ηροιος.
ασι	—	ασι	ειξασι,† 1st A. Act.
	—	αν	τελυφαν.

OBSERVATIONS.

1. It inserts *σα* in the 3d plural of the imperfect and aorists indicative active.

Common.	Bæotic.
ελυπτο	} -ν, ——— -σαν.
ετυπτα	
ετυπω	

And in the imperfect of contracts ; as,

Common.	Bæotic.
εβοω	} -ν, ——— -σαν.
επιλῶ	
εχρυσῶ	

2. It sometimes makes the 3d plural of the 1st aorist as, ετυπασι.

3. It sometimes makes the 3rd plural of the perfect as, τελυφαν, πεφρικαν.

4. It makes the 2d aorist imperative active in *ον* like *τ* as, τυπ-ον, -ατο.

5. In the optative active, it changes *ε* of the 3d plu *σα* ; as,

* The *ν* which the *Doric* changes into *α*, the *Bæotic* does not into *α* ; and, on the contrary, what the *Bæotic* changes into *α*, the *Doric* does not change into *α* ; as, *νδν*, *Doric* *ἀδν*, never, *αδν*, *Bæotic* *απαε*, but not *ἀπαε*, *Doric*. So *Hort. Adonidis. Aldus* P. 209. But *ἀπα* occurs in Pindar, Ode 3, Strophe 1.

† Some grammarians make this the perfect by changing *α* others, the 1st aorist, by changing *αν* into *ασι*.

Common.	Bæotic.
τυπῶι τυπῶι τυπῶι } -εν, ————— -σαν.	

6. In the 3d plural of both the aorists passive, and of the imperfect and 2d aorist active of verbs in μι, it syncopates σα, shortening the preceding long vowel ; as,

Common.	Bæotic.
ετυφθ-η ετυπ-η ισί-α ετιθ-ε εδιδ-ο εσί-η } -σαν, —————	-εν. -εν. -αν. -εν. -ον. -αν.

7. It changes η in the penultima of verbs in μι, from εω into ι; and uses the *Ionic* reduplication ; as, τιθειμι, πεφιλαιμι.

No writers extant ; nor would this Dialect have been known, nor the *Cretan*, *Spartan*, *Macedonian*, *Tarentine*, *Pamphylian*, and others, had not writers occasionally introduced them ; as, in *Aristophanes*, we find a *Bæotian* woman speaking in her own Dialect.

POETIC DIALECT.

1. The Poets often double a vowel or diphthong ; as, βοηθοος for βοηθος ; φως for φως ; Πστεωο for Πστεω, from Πστεως ; εξεφανθεν for εξεφανθεν, from εκφαινω ; γνωωσι for γνωσι ; γελων-τες for γελῶντες, from γελαω ; κραιαινω for κραινω ; ὄς for ὄς ; ὁμοίιος for ὁμοιος ; εἶπε for εἶπε. Εἰ is sometimes repeated for η or η ; and η for ι ; as, ἐξειης for ἐξῆς ; ησιδει for ηδει ; τη for τι.

2. ι is often inserted to form a diphthong ; as, αἰεῖος for αἰεος ; αἰεῖ for αἰε ; παραι for παρα ; εμειο for εμειο, *Ionic*, for εμκ.

3. A short vowel is often put for its corresponding long vowel or diphthong ; as, ξερος for ξηρος, Κρονιονος for Κρονιωνος ; ατριως for ατριως.

4. A consonant is sometimes doubled ; as, πολεκκς for πολεκς ; μεσσος for μεσος ; and on the contrary, when a consonant is doubled, one of them is often removed ; as, Οδυσσευς for Οδυσσευς ; Αχιλευς for Αχιλλευς.

5. The last syllable of some words is removed by *Apocope*. Nouns in the neuter ; as, δω for δωμα ; αλφι for αλφιῶν ; κρι for κριμνον, and ηλ for ηλος. Σαι from the second person of verbs ; as, παν for παυσαι ; δυνα for δυνασαι. Δι from datives in ιδι ; as, θετι for θετιδι ; ερετι for ερετιδι, sometimes the last letter ; as, πολλκ.

6. They make nouns indeclinable by adding *φι* to the nominative of parasyllabic nouns, and to the genitive of imparisyllabics, rejecting *ν* and *σ* from the terminations; as, *αυτοφι*, *δακρυοφι*, *κατυληθονοφι*, for *αυτος*, *δακρυον*, *κατυληθ-ων*, *-ονος*. Neuters of the 1st of the contracts reject *ο* only from the genitive; as, *ορος*, *σπρσφι*. To the Attic genitive in *ω* they add *ο*; as, Gen. *Ευγεωο* for *Ευγεω*.

7. They form the dative plural from the singular, by changing *ι* into *εσι* or *εσσι*; as, *ήρωι*, *ήρωεσι* or *ήρωεσσι*, and change *ον* into *οιιν* in the dative dative dual.

8. The termination of the 2d declension is often given to nouns in the 3d; and that of the 3d to nouns of the 1st and 2d, especially in the dative; as, *γεροντας* for *γερεσι*; *παρθηματος* or *παρθημασι*; *αλκι* for *αλκλη*; *ύσμινι* for *ύσμινη*; *παρθενι* for *παρθενω*; *κλαδεσι* for *κλαδεις*.

9. They change *Barytons* into verbs in *μι*; as, *εχημι*, *βριθημι*, from *εχω*, *βριθω*.

10. From regular verbs in *ω* are formed, by the Poets, verbs defective in *αθω*, *εθω*, *ειω*, *ησσω*, *ηω*, *οιαω*, *πω*, *ξω*, *σγω*, *σθω*, *σχω*, *σπω*, *σω*, *υθω*, *υσσω*, *ωσω*, *ωσσω*, *ωθω*, *ωω*. These are often formed from the future; as, *οισετε*, Imper. from *οισω*, Fut. of *φερω*. Verbs are sometimes formed in *ωω*; as, *δρωω* for *δραω*.

11. The termination *ιασαι* is changed into *ησαι*; as, *μεδησαι* for *μεδιασαι*, from *μεδιαω*.

DIALECTS OF THE PRONOUNS.

Εγω.				
Singular.				
	Ionic.	Doric.	Æolic. Bæotic.	Poetic.
N.		$\left\{ \begin{array}{l} \epsilon\gamma\omega\eta\eta \\ \epsilon\gamma\omega\eta\eta \\ \epsilon\gamma\omega\eta\eta\alpha \\ \epsilon\gamma\omega\eta\eta\alpha \end{array} \right.$	$\left\{ \begin{array}{l} \epsilon\gamma\omega\eta\eta \\ \epsilon\gamma\omega\eta\eta\alpha \\ \epsilon\gamma\omega\eta\eta\alpha \end{array} \right.$	
G.	$\left\{ \begin{array}{l} \epsilon\mu\omicron\iota\omicron \\ \epsilon\mu\omicron\epsilon\omicron \end{array} \right.$	$\left\{ \begin{array}{l} \epsilon\mu\epsilon\upsilon \\ \mu\epsilon\upsilon \end{array} \right.$	$\left\{ \begin{array}{l} \epsilon\mu\epsilon\upsilon \end{array} \right.$	$\left\{ \begin{array}{l} \epsilon\mu\epsilon\iota\omicron. \\ \epsilon\mu\epsilon\omicron\theta\epsilon\upsilon. \\ \epsilon\mu\epsilon\omicron\theta\epsilon\upsilon. \end{array} \right.$
D.		$\left\{ \begin{array}{l} \epsilon\mu\iota\eta\eta \\ \alpha\mu\epsilon \end{array} \right.$		
A.		$\left\{ \begin{array}{l} \alpha\mu\epsilon \\ \alpha\mu\mu\epsilon. \end{array} \right.$		
Dual.				
N. A.	—	$\left\{ \begin{array}{l} \alpha\mu\mu\epsilon \end{array} \right.$	$\left\{ \begin{array}{l} \alpha\mu\mu\epsilon \end{array} \right.$	$\left\{ \begin{array}{l} \nu\omicron\iota. \\ \nu\omega\iota\eta\eta. \end{array} \right.$
G. D.	—	—	—	—

Plural.			
Ionic.	Doric.	Æolic.	Poetic.
ἡμεῖς.	- { ἄμεις ἄμμεῖς	- { αμεις αμμεῖς	ἡμεῶν.
ἡμεῶν	- { ἄμων ἄμμεων	- { αμμων αμμεων	
—	ἄμιν	- { αμιν αμμιν	
ἡμεας	- { ἄμας ἄμε ἄμμε	- { αμμας αμε αμμε	

Συ.			
Singular.			
—	- { συ συγα συνη		
- { σοιο σεο	- { σευ τευ τεοιο	- { σευ τευ	- { σειο. σειοθεν. σεοθεν. σεθεν.
—	τοι, τιν, τειν		- { τιν. τειν.
—	- { τε τυ		

Dual.			
A.	—	ὕμμε	ὕμμε
D.	—	—	—

Plural.			
ὕμεῖς	- { ὕμεις ὕμμεῖς	ὕμμεῖς	ὕμμεῖς.
ὕμεῶν	—	- { ὕμμων ὕμμεων	ὕμμεων.
—	- { ὕμμιν ὕμμι	- { ὕμμιν ὕμμι	
ὕμεας	- { ὕμμας ὕμμε ὕμμε	- { ὕμμας ὕμμε ὕμμε	

Οὐ. Singular.				
	Ionic.	Doric.	Æolic.	Poetic.
G.	ἐο	εὐ	ευ	- { εῖο. ἐοῖεν. ἐῖεν.
D.	ἐοι	_____	_____	
A.	ἐε	- { μιν* νιν	_____	
Dual.				
N. A.	_____	_____	_____	σφεε.
Plural.				
N.	σφεςς	σφες	_____	σφειες.
G.	σφεων	_____	_____	σφειον.
D.	σφι	φιν	_____	- { σφι. σφιν.
A.	σφεας	†ε	_____	
Article.†				
N.	_____	ᾶ	_____	_____
G.	εσω	εω, εῶς	εωρ	εωε.
D.	εσι	εω, εα	_____	_____
A.	_____	εαν	_____	_____
Dual.				
N. A.	_____	_____	_____	_____
G. D.	_____	_____	_____	εοῖιν.
Plural.				
N.	_____	τοι, ται	_____	τοισδεσσι, τοισεσθσι.
G.	εων	εῶν,	εων	
D.	{ τοῖσι, τηε εοῖσι, τησι	_____	_____	
A.		_____	_____	
	_____	εως εος	εωρ, εαρ	

The Dialects, which by some are annexed to the relative ἵ by others to the relative ὅστις belong properly to ὅλος, used ἵ ὅστις.

From ὅλος comes regularly the genitive ὅεω, I. ὅλω, D. ὅλε ὀτλεο, P. ὀτλεω; Dat. ὅλω, I. ὀλω, P. ὀτλεω; Plur. Gen. ὀλων, ὀλεων; Dat. ὀλοισ, I. ὀλοεισ, ὀλοεισι. Ἀσσα and ἄσια are used by the Attics for ἄλινα.

* Μιν and νιν are both singular and plural, and of all genders.—S Doric Dialect, Obs. 8.

† To every case of the article, the Attics add the particles *τι* and *η* also *γ* to the pronouns *τη*, *συ*, &c. &c.

DIALECTS OF THE VERB SUBSTANTIVE συμ.

Indicative Mood.

Present Tense.

1	2	3	2	3	1	2	3	
—	—	—	—	—	ημεν	—	—	εασι.
—	—	—	—	—	—	—	—	εασι.
1. συμμ	—	ενι	—	—	—	—	—	ενι.
—	—	—	—	—	—	—	—	εονι.
—	εσσι	—	—	—	—	—	—	εασσι.

Imperfect Tense.

—	ησθα	ην	ησθον	ησθην	—	ησε	—	—
εα	εης	εην	—	—	—	εαης	—	εσθον.
εσθον	—	εσθε	—	—	—	—	—	εσθον.
—	—	ης	—	—	ησμεν	—	—	ης.
—	—	—	—	—	ημες.	—	—	—
ηα	εηθα	εην	—	—	—	—	—	εσθον.

Future.

—	εσει	—	—	—	—	—	—	—
—	εσεαι	—	—	—	—	—	—	—
—	εσση	εσεσθαι	—	—	—	—	—	—
εσσομαι	εσση	εσεσθαι	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—

Imperative Mood.

Present Tense.

—	—	—	—	—	—	—	—	εσθον.
—	—	—	—	—	—	—	—	εσεσθων.*
—	ηλω.	—	—	—	—	—	—	—
εσσο	—	—	—	—	—	—	—	—

Optative Mood.

Present Tense.

—	—	—	—	—	ειμεν	ειης	ειεν.†	—
—	εοις	εοι	—	—	—	—	—	—

Subjunctive Mood.

Present Tense.

—	—	εη	—	—	—	—	—	εωσι.
—	—	—	—	—	—	—	—	ωνι.
—	—	—	—	—	ωμες	—	—	ωνι.
—	—	εησι	—	—	—	—	—	—

† See σx syncopated in the *Attic* Dialect. Obs. 27.

† See η syncopated in the *Attic* Dialect.

Infinitive Mood.**Present Tense.****I.** εἶναι, εἶμεναι.**D.** εἶναι, εἶμεναι, εἶν, εἶμεν, ἦμεν, ἦμες, εἶμεν.**Future.****D.** εἴσεσθαι, εἴσεσθαι.**P.** εἴσεσθαι.**Participle.****Present Tense. I.** εῶν.**Future P.** εἴσομενος.

APPENDIX—No. 1.



(From Valpy's Grammar.)

DIGAMMA.

THE original Pelasgic, and the old Dialects of Greece, admitted few, or no Aspirates. The Digamma was early adopted to prevent the hiatus, which the concurrence of vowels would produce.* Aspirates were afterwards introduced into all Dia-

* It cannot be ascertained with precision, what was the pronunciation of the Digamma, which in its origin had something of the guttural. The general opinion is, that it resembled our W.—But the frequent recurrence of this sound must have produced an effect so harsh and indelicate, that our V appears a more natural pronunciation of the latter Digamma. This is more congenial to the sound of the figure F, which it assumed. It was expressed in Latin by V; and the Italians, with the other nations, whose language is derived from the Latin, pronounce that letter in *vino, vento*, &c like our V. It must have been nearly similar to the sound of B, which was frequently substituted to it, as in *terreo, ferbui*, as it is still in the Southern Provinces of France. The Latin V was frequently expressed in Greek by B, as, *Bappon* for *Varro*; and the Greek B was changed in Latin into V, as *βασίς, rado*. V was indeed sometimes changed into *ou* as, *Ουνία* for *Velia*. *Virgilius* was written in Greek *βιργίλιος* and *Ουιργίλιος*, *Nervii* *Νερβίος* and *Νερούιος*; but the B was not pronounced like W, but like V; and Vossius and other eminent Critics have given the preference to B in those words. To us it should be added, that *ou* was often pronounced V, and some modern Greeks pronounce *ουλομένην, Vλομένην*. The Lacedemonian dialect, a branch of the Æolic, always pronounced, and generally wrote, the Digamma like B. As this letter is so nearly allied to V in sound, and so remote from W, it may be considered as some argument in favor of the former.

According to these principles, it is probable that the Digamma final or before a consonant was pronounced like our F, and before a vowel like our V. It has been observed that *βασίς* is pronounced *vasilefs* the analogy subsists in French, *neuf, neuve*; and in English, *half, ulves*. But our pronunciation of the Greek and Latin language is so different from what it was in Greece or Rome, that it is perhaps unnecessary, as it is difficult, to fix the genuine sound of the Digamma, which probably underwent some changes.

The form of it was at first that of a Gamma reversed, then of a Gamma; afterwards it assumed the shape of a double Gamma, F, hence it derives its name. Hence it has sometimes been written Γ, Γ, Γατος for *Fατος*; Γεδν for *Fεδν*; Γετο for *Fετο*, Æol. for *Γετο*, Dor.

lects except the Æolic, which adhered to the Digamma. Hence it has preserved the name of the Æolic. It has also with great propriety been called the Homeric Digamma. That great Poet adopted the original forms of the Æolic and Ionic Dialects,* which threw a majestic air of antiquity on his poetry. This ancient form Homer dignifies by the appellation of the language of the Gods. Virgil, and among the moderns, Tasso and Milton, successfully imitated that practice by the introduction of antiquated expressions, which removed their language from the common idiom, and cast a venerable gloom of solemnity on their style. To that principle may in a great measure, be attributed the frequent use of the Digamma by Homer.

The use of the Digamma having been insensibly abolished by the introduction of Aspirates, the transcribers of the works of Homer neglected to mark it, and at length the vestiges of its existence were confined to a few ancient Inscriptions. The harmonious ear of the Poet had led him sedulously to avoid every hiatus of vowels; but the absence of the Digamma made him inharmonious and defective. To remove in some degree this difficulty, his Commentators interposed the final *v*,† or

for *ἔλτο*, from *έλο*; *Γάδω*, *gaudeo*, for *Γάδω*, &c. It has frequently been expressed by *B*; and sometimes too by *M*, *Π*, *Φ*, *K*, *X*.

Used for the original Digamma, *Γ* had not the sound of our *G*, but a soft guttural sound, like the German *g* final in *Wenig*. Indeed the ancient form of *Γ* was a curve thus, (, which became afterwards a mark of the rough aspirate.

The German *g*, commonly expressed by *gh* in the English language, has shared, in South Britian, the fate which the Digamma experienced in many parts of Greece, and has been disused. The few instances, in which it is sounded, follow the principle of the Digamma *F*, as *cough*, *enough*, *rough*, *tough*.

It is not improbable that this guttural sound of *Γ*, softened by common use, may have given rise to the opinion that the Digamma was pronounced like our *W*. The difference of the two sounds may be exemplified in the modern word *αυγον*, *an egg*, which the Greeks pronounce *of one*, gutturalizing *one*.

* It is not to be imagined that Homer adopted arbitrarily the different Dialects. His was the pure, appropriate diction of Verse, the classical language of ancient Greece, the source of all that was sublime and beautiful in Poetry, and the model of all succeeding Poets.

† They have even, by the addition of *v*, altered the Case, and consequently the sense, of some words. An instance of this appears in the last Book of the *Odyssey*, 312, where *νῆαυ ἐοικότες* has been put for *νῆαυ ἰερότεσσι*.

the Particles γ', δ', ε'; but these could only be partially adopted, and were far from displaying the poet in all the charms of his original style. Numberless passages remained in their naked deformity, and exercised the conjectural sagacity of Grammarians and Commentators. Thus in the verse in the opening of the *Iliad*, Ἡρώων, αὐτοὺς δὲ ἔλωρια τεύχε κενεσσίν, aware of the inharmonious effect of the concurrence of the two ε, they cut off the former. The quantity of the latter created another difficulty. Some doubled λ, and others assert that ε was lengthed before the liquid. But there were passages, to which even these, and similar expedients were inapplicable. A successful effort was made by the great Bentley to remove these embarrassments.—The restoration of the Digamma has at length vindicated the Poet, and displayed the harmonious beauties of his original versification. To give the learner some clue to guide him through these intricacies, an alphabetical table is added of the words in Homer, which either constantly or generally, admit the Digamma in the initial vowel.

A.	αἶψ,	εἰκελος,	ἐκηλος,
αἶψ,	} to break.	εἰλαρ,	ἐκησι,
αἶψυμι,		εἰλεω,	ἐκυρος,
ἄδω,	E.	εἰλυω,	ἐκων,
αλημι,	ἐ;	εἰλυφαω,	ἐλεος,
ἄλις,	εαρ,	εἰλω,	ἐλυσσω,
ἄλωμι,	ἐδνον,	εἶμα,	ἐλπισ,
αναξ,	εἰσειρα,	εἰργω,	ἐλπω,
ανδανω,	εἰθεν,	εἰρω,	ἐλω,
αραιος,	εἰνος,	εἰσχω,	ἐλωρ,
αρδω,	εἰδεω,	ἐκαθεν,	ἐλωριον,
αρη,	εἰδω,	ἐκας,	ἐνετοι
αριον,	εἰκοσι,	ἐκατος,	εννυμι,
αρνες,	εἰκω, to be like,	ἐκατος.	εοικα*

* Augments often receive the Digamma of the verbs, as, εἰπα from εἰπα, εἰπα from εἰπα, &c. Many words take a double Digamma, one before the augment, the other before the verb, as νυκτεῖς εἰκοσι, εἰκοσι, &c.

In many compounded words the Digamma is placed in the middle, as, ἀρριπιδω, ἀρριπιδω, κικλεσθης, &c. It is inserted in several simple words, as, εἰς, υἱς, &c.

It has been before observed, that ι and υ were substituted to the Digamma. Hence to Ἀτρεΐδης succeeded Ἀτρεΐδης; to Ἀχαιοί, Ἀχαιοί. Thus αἶω, αἶω made αἶω in the future, changed into αἶω; ἴαω, ἴαω into ἴαω, &c.

ἔος,	ἔω, to put on.	ἰδρις,	ἴφι,
επος,		ἱεμαι,	ἱψ,
επω,	H.	ἱκελος,	ιωη.
εργον,	ἠδους,	ἱλιος,	
εργω,	ἠδω,	ἱνες	O.
ερδω,	ἠδος	ινιον,	οἰδμα,
ειρω	ἠιος,	ιον,	οἶκος,
εριηρης,	ἠκα, adv.	ιονθας.	οἶνος,
εῤῥω,	ἠνοψ,	Ιρις,	ος,
ερυω, to draw,	ἠρ,	ις,	οὔ,
εσθης,	ἠρα,	ἴσος,	ουλαμος,
εσθος,	ἠρη,	ισημι,	ουρον.
ἐσπερος.	ἠχη.	ισκω,	
ἔσιη,		ισιη	Ω.
ετης,	I.	ἰσωρ,	ὦλξ.
ετος,	ιαχη,	ιτσα,	
ετωσιος,	ιαχω,	ιτυς,	

The Latin Dialect naturally adopted the Æolic Digamma, which it expressed generally by V, as will be seen in the following list :

αγομαι, vāgor ;	ἐσπερος, vespera ;	ναιος, nœvus ;
αιων, ævum ;	ἔσια, Vesta ;	ναῦς, navis ;*
αλωπηξ, vulpes ;	εἶος, vetus ;	νεος, novus ;
αορνος, avernus ;	ἦε, ver ;	νικῶ, vinco ;
αχαιος, achivus ;	ἰξος, viscus ;	οἶκος, vicus ;
αω, vapor ;	ιον, viola ;	οἶνος, vinum ;
βιω, vivo ;	ις, vis ;	οἰς, ovīs ;
βοες, boves ;	ιω, ivi ;	ολω, volvo ;
διος, divinus ;	καω, cavo ;	οχλος, vulgus ;
σιδεω, video ;	κεραος, cervus ;	οω, voveo ;
εικαῖι, viginti ;	κλεις, clavis ;	παῦρος, parvus ;
ἔλω, volvo ;	κορος, corvus ;	πριω, privo ;
εμω, vomo ;	λαιος, lævus ;	ριω, rivus ;
ενδικω, vindico ;	λαρη, larva ;	σκαιος, sævus ;
ἐνεῖτοι, veneti ;	λεῖος, levis ;	πᾶως, pavo ;
εντερος, venter ;	λουω, lavo ;	ὕλη, sylvā ;
ερχω, vergo ;	λυω, solvo ;	ὕω, uvesco ;
ερος, servus ;	μαω, moveo ;	ων, ovum, &c.
ερω. verito ;	μαλη, malva ;	
εσθης, vestis ;	μαορος, Mavors ;	

* Ναῦς was probably pronounced *nafs* ; hence *navis*. Thus Παῦρος *parfos*, was transposed into *parvus*.

Sometimes by other letters, among which are B ; as, *δω* dubium ; *μορος*, morbus ; *ῥω*, robur ; *ὔω*, uber.

C ; as, *ἕτερα* ; cetera.

F ; as, *αγορα*, forum ; *ὄμιλος*, famulus ; *αἶλος*, felis ; *ινες*, funes ; *ἕγος*, frigus ; *ῥω*, fluo.

R ; as, *βοη*, Boreas ; *κλειω*, celebro ; *ἱλαος*, hilaris ; *μυαξ*, murex ; *μουσαων*, musarum ; *νυος*, nurus, &c.*

In English the Digamma has become W ; as, *νεος*, new ; *vinum*, wine ; *vicus*, wick ; *fistula*, whistle ; *vespa*, wasp ; *via*, way. It is pronounced, without being written, in the word *one*.

V ; as, *ναος*, nave, &c.

APPENDIX—No. II.

THE SUBSCRIPT ι

IS found among *Nouns*, in

I. The Dative Singular of the 1st and 2d Declension.

II. The Dative Singular, and Genitive and Dative Dual of the 5th of the Contracts.

III. Adjectives contracted from *ηεις* ; as, *τιμηεις*, *τιμῆς*.

Among *Verbs* in

IV. The 2d and 3d Singular Subjunctive Active ; as *τυπῆ-ης-η* : † retained after Contraction by Verbs in *αω* and *εω* ; as, *τιμ-αῆς-ῆς*, *τιμ αῆ-ῆ* ; *φιλ-εῆς-ῆς*, *φιλ εῆ-ῆ* : consequently found in those tenses of the subjunctive active of verbs in *μι*, which have the same ‡ formation with that of the contracted form of verbs in *αω*, *εω*, and *ωω*.

*The Digamma was a principal agent in the formation of tenses in Latin : thus, from *amo*, *amai*, was formed *amavi* ; from *deleo*, *delei*, *delavi* ; from *cupio*, *cupii*, *cupivi* ; from *audio*, *audii*, *audiri*. From *amo*, *amavo*, we have *amabo*, from *moneo*, *monebo*. Perhaps this analogy may be carried to plural cases in *bus*. This termination was formerly more extensive ; hence we find in Plautus, *audibo*, *hibus*, &c.

† All the tenses of the subjunctive mood active derive their terminations from those of the present indicative, changing the short into their respective long vowels, dropping *υ* and subscribing *ι* when they occur ; e. g.

Indic. *τυπῆ-ω*, *ως εἰ* ; *ἔτοι*, *ἔτοι* ; *οἰεν*, *ἔτε*, *ἔσι*.

Subj. *τυπῆ-ω*, *ῆς ηἰ* ; *ἦτοι*, *ἦτοι* ; *οἰεν*, *ἦτε*, *οἰσι*.

‡ Except that verbs in *ομι* make the 2d and 3d persons singular in *οι* ; which is indeed a more natural contraction of *οης*, *οη*, than *οῖς*, *οῖ*,

V. Other contracted Terminations of Verbs in *αιω* without distinction of Voices where *ι* occurred before contraction; as, *βοαις-αις*, *βοαις-ως*.

VI. The 2d Singular of Tenses of the Indicative Mood in *ομαι*, and of the Subjunctive in *ωμαι*, *Passive* and *Middle* Voices; as, *τυπῶμαι-η*, *τυπῶμαι-η*: retained after Contraction by Verbs in *αιω* and *εω*; as, *τυμῶμαι-η*, *φιλῶμαι-η*.

VII. The 2d Sing. of Tenses in the Subjunctive *Passive* and *Middle* of Verbs in *μι*; as,

Present.	2d Aorist.
ἴς ῶ -ᾱ	ἴς ῶ -ᾱ
τιθῶμαι -η	τιθῶμαι -ῆ
διδῶ -ῶ	διδῶ -ῶ

The Subjunctive in the three Voices corresponding with that of the contracted form of Verbs in *αιω*, *εω*, and *οω*, under the exceptions already noticed.

APPENDIX—No. III.

ARTICLE.

The article was originally a relative pronoun, and as such was used by Homer and others in the sense of *αὐτός* or *ἐκεῖνος*. 'Ο γὰρ βασιλῆϊ χολωθεὶς νεκρὸν ἀναστράτειν ὥρσε κακὴν, he being enraged with the king, raised a destructive pestilence among the people. *Iliad*, A. 9. 'Ο γὰρ ἦλθε, for he came. 11. ΤΗΝ δὲ ἐγὼ οὐκ ἑλυσω, but I will not release her. 29.

When the antecedent is so situated, that the relation of the pronoun to it is obscure, the antecedent is repeated after the pronoun, to remove the obscurity: in this case the pronoun takes the name of the *article*. Thus, *Iliad*, A. 33, ὥς εἶπας'. ἐδῶδεῖσεν 'Ο—Here it would be doubtful whether the pronoun 'Ο referred to the person who *spoke*, or to some one mentioned before. To remove this ambiguity, the Poet goes on, ἐδῶδεῖσεν 'Ο γέρω, the *old man* feared, viz. Chryses, who had been before introduced; line 11.

The article *δ* differs from the relative *ὅς* in two respects only.

1. It has so obscure a reference to its antecedent, as to require the repetition of it, to remove the obscurity.

used by verbs in *αιω*; and that the 2d aorist varies from the present, and consequently from the contracted form in verbs derived from *αιω*, by assuming *η* instead of *α*.

2. Its antecedent is more extensive ; and from this circumstance, in part, arises the obscurity of its reference.

The antecedent to an article may be any thing which has become *familiar to the mind*, either by being mentioned before, or implied in what has been said, or from its importance or notoriety. In the case of the article, as of the relative *ὅς*, the antecedent does not always precede the pronoun, but often follows it.

Between the article and its noun, there is always understood the participle of existence, *ὢν, ἔσθαι, ὄν*. 'Ο βασιλεὺς, is the same with 'Ο ὢν βασιλεὺς, he that is king.

The participle is sometimes expressed ; as, *οἱ μάλιστα ἀξιοὶ* ONTEΣ, *ἡμισία πλεεσσι*, the most worthy are commonly the least wealthy.

A participle differs from a verb by *assuming* what the verb *asserts*. In the proposition 'Ο ἀγαθὸς Σωκράτης φιλοσοφεῖ, the good Socrates philosophizes ; ὁ ἀγαθὸς is equivalent to 'Ο ὢν ἀγαθὸς, he being good, viz. Socrates, philosophizes. Here it is first *assumed* that Socrates is good, and then an assertion is made concerning him. But Σωκράτης ἐστὶ ἀγαθὸς *asserts* that Socrates is a good man ; the thing *assumed* when the article was used.

The article, then, taken with the word which follows it, always contains an *assumptive proposition*. To determine, therefore, when the article may be used, it is necessary only to determine when we are authorized to make this *assumptive proposition*. May we *always* assume that the thing which we are speaking of, is known to the hearer ? Certainly not ; for then the article might be used without necessity or meaning. But when may this assumption be made ? Whenever that, which we are about to mention, has been before presented to the mind ; for we are authorized to assume the existence of that to be known, which has already been before the mind. If in discourse I have mentioned a horse, and there is occasion to mention him again, I may *assume* that his existence is known, and shall therefore say 'Ο ἵππος, which is equivalent to 'Ο ὢν ἵππος, a horse before mentioned, and therefore assumed to be known. It is equally plain that I could not say 'Ο ἵππος on the first mention of the horse, for this would be to assume that which is not known, and therefore not conceded.

It remains only to point out in what cases the assumption may be made.

I. *Repeated Mention.*

1. When a person or thing, recently mentioned, is spoken of again, the article is inserted, whether the *same* word is used, or a synonymous one. Xen. Cyrop. Επαυξέθη γὰρ ἐν Περσῶν νόμοις. Ἰσοκράτης ὁμοίᾳ 'ΟΙ ΝΟΜΟΙ ἀρχεσθαι, he was educated according to the Persian laws—and those laws seem to begin, Ac. Xen. Mem. III. 13. Κολαδαντος τινος ισχυρως ΑΚΟΛΟΥΘΟΥΝ, ὁπότε τι χαλεπταῖα τῷ θεραπεύοντι, and some one beating his attendant severely, he enquired the reason of abusing the servant.

The article is inserted before a word specifying the state or qualities of some thing just mentioned; as, Σωκράτης ὁ Ἀθηναῖος, Socrates the Athenian; σὺ γὰρ ὁ ἀμαρτυροῦμενος, thou the accused.

2. The article is inserted before the state or qualities described are new, or different from those just mentioned, only that they may be generally understood.

3. The article is inserted before a word, when the existence of the thing or person, of which this word is implied in the previous sentence, has not been expressed in form.

4. The article is inserted before a word, when the thing or person, of which this word is implied in the previous sentence, is not expressed in form.

5. The article is inserted before a word, when the thing or person, of which this word is implied in the previous sentence, is not expressed in form.

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29. The article is inserted before a word, when the thing or person, of which this word is implied in the previous sentence, is not expressed in form.

30. The article is inserted before a word, when the thing or person, of which this word is implied in the previous sentence, is not expressed in form.

Thucyd. II. 59. Ἡ νόσος ἐπὶ κεῖτο ἅμα καὶ Ὁ πόλεμος, i. e. *the celebrated plague, and the Peloponnesian war.*

Ὁ ποιητής, Homer; Ὁ βασιλεὺς, the king; ἡ πόλις, the state.

2. The article is used κατ' ἐξοχὴν, *for distinction*, before the names of the Deity; and of the great objects of nature, as the Sun, Moon, Sea, Earth, Heaven. &c.

Demos. de falsis Leg. Οὐτε ΤΟΝ ἥλιον ἡσυχύνοντο οἱ ταῦτα ποιεῖν-τες, οὔτε ΤΗΝ γῆν. They who do these things, regard neither the sun nor the earth.

3. To this head may be referred the case of *Monadic Nouns*, i. e. those which represent persons or things which exist *singly*; or of which, if there be several, only one, from the nature of the case, can be the subject of discourse.

Lys. Orat. Gr. vol. v. 139. Ἐκκοψας ΤΑΣ θύρας εἰσῆλθεν εἰς ΤΗΝ γυναικωνίην, having knocked at the gate, he entered the women's apartment.

Demos. de Cor. § 53. Ὅι μὲν Πρύτανεις ΤΗΝ βᾶλὴν ἐκαλεῖν εἰς ΤΟ βουλευτήριον, ἡμεῖς δ' εἰς ΤΗΝ ἐκκλησίαν ἐπορεύεσθε. The rulers called the council to the council chamber; we went to the assembly.

Before we can know a noun to be *monadic*, we must know to what it belongs, or with what it is connected. A *lock*, or *latch*, considered by itself, is not monadic; but when a *door* is mentioned, these nouns are recognized as monadic, because only *one* lock and *one* latch is found upon it. When a noun is thus determined to be monadic, there is no difficulty in admitting the assumption of its existence.

4. Under the same division may be classed those numerous instances, in which the article has the sense of the possessive pronoun.

Demos. de Cor. § 59. Οὐχὶ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι, that he is born, not for *his* father or *his* mother only, but for *his* country. Ἀλγέω τὰν κεφαλάν, my head aches.

5. The article is frequently prefixed to adjectives of the neuter gender, when they are used to indicate some attribute or quality in its general abstract idea.

Plato, vol. 1, p. 11. Λεγς δὲ τι φης εἶναι τὸ δίκαιον καὶ τὸ ἀνοσίον; Tell me, what do you say to be justice and injustice?

No ideas are more familiar to the mind than these.

In cases where the article is used κατ' ἐξοχὴν, its reference is sometimes more obscure than in instances of renewed mention; yet its insertion is explicable on the same principles.

III. Correlatives.

Correlatives are words between which there exists a mutual relation.

1. When words are in *regimen*, if the *governing* noun has the article, the one *governed* has it likewise.

Plat. Thræt. p. 71. ἡ ΤῶΝ σώματων ἕξις, the state of bodies.

To to this rule there are some exceptions, but these are chiefly cases where the article is omitted, according to the rules for omission to be given afterwards.

2. When the partitives govern a genitive, the article is prefixed to that genitive.

Πολλοὶ ΤῶΝ σοφῶν, many of the wise.

The genitive following the partitive, denotes the *class* to which the partitive belongs.

The rule is sometimes violated, especially in the case of *ανδρῶν*. Some partitives, as *τις*, *ὅσος*, cannot from their nature admit the article; and some only in particular cases, as *πολλοί*, *ἕως*. They will be noticed hereafter.

3. The article is used with *μέν* and *δέ*, when things are *opposed* to each other, so as to have a mutual relation.

Ὁ *μέν*, the one ; ὁ *δέ*, the other.

Το *μέν* ἀνοήτων, το *δέ* μανικῶν ; the one foolish, the other mad.

In the same manner, *ἕως* and *ἐξ*.

Ὁ *ἕως*, the one ; ὁ *ἐξ*, the other.

Hypothesis.

In the preceding cases, the article with its predicate recalls some familiar idea. In this, it is used for no such purpose, but merely for the sake of *assumption*. The article used *hypothetically* denotes that every individual is intended, to whom the *predicate* can be applied.

Demosth. de Cor. § 71. Πονηρὸς Ὁ συκοφαντῆς αἰεὶ, the sycophant is always evil. This is equivalent to Ὁ ὢν συκοφαντῆς, whoever is a sycophant.

Xen. Mem. 3. 1. Ἄ δεῖ τον εὖ διατηρηθῆναι εἶναι, which it becomes a good general to have, *i. e.* every good general.

Had *συκοφαντῆς*, in the first instance, been recently mentioned, we should infer that Ὁ *συκοφαντῆς* was the *renewed mention* ; but as the context stands, we clearly perceive that Ὁ *συκοφαντῆς* must mean every person, of whom *συκοφαντῆς* can be predicated.

In the same manner, the article is used with the plural, to denote *whole classes of beings*.

Plut. de Isid. p. 264. Λεγόμενον ΤΟΤΕ Θεοὺς φρεσὶν, ὥσπερ ὉΙ κυνὲς ΤΟΤΕ ἀνδρῶνας, saying that the Gods guard men as dogs do.

The article, then, is subservient to two purposes, *renewed mention*, and *hypothesis*.

Renewed mention, when the predicate is familiar to the

mind, from having been mentioned before, or from its importance or relations, and the article is inserted on its repetition.

Hypothesis, when the noun to which the article is prefixed is intended to embrace all of the class to which it belongs.

To some one of the heads above mentioned, it is thought every insertion of the article may be referred.

Omissions of the Article.

From the most remarkable *insertions* of the article, it will be right to proceed to its most remarkable *omissions*, and to show that they too may be accounted for on the principles laid down. It has been shown, that in all cases the *participle of existence*, *ων, ουσα, ον*, is understood between the article and its predicate; whence it will follow, that the *existence* of the person or thing, to which the article is prefixed, is always supposed.

1. In propositions which merely *affirm* or *deny existence*, the name of the person or thing of which existence is affirmed or denied is without the article.

Εἶναι μὲν Εἰρήνη, there shall be peace.

Paslm liii. 1. Οὐκ ἐστὶ Θεός, there is no God.*

In such instances, to insert the article would be to *assume* the existence before it is *asserted*, and thus render the proposition useless.

2. The article is omitted before nouns preceded by participles and verbs *substantive*, and those of *naming*.

Demosth. de Cor. § 23. Αἴτιος εἰμι τοῦ πολέμου, I am guilty of the war.

Æsch. cont. Ctes. § 52. Προδοτὰς τῶν Ἑλλήνων τὰς βουβαρχὰς ἐκάλεσε, he called the leaders of the Bœotians the betrayers of Greece.

Ibid. 43 Ὁ τολμῶν ἐν ταῖς ἐπιστολαῖς γραφεῖν ὅτι Δεσποτὴς ἔστιν τῶν ἀνθρώπων, who dared to write in his letters that he is king of men.

In these instances, the words in capitals would have the article *κατ' ἐξοχὴν*, were it not forbidden by the verb, which is used to indicate, as hitherto unknown, the very truth, which the presence of the article would imply as known or supposed already. Hence, in the passage from Æschines, had the Persian monarch written ὅτι Ὁ δεσποτὴς ἐστὶ, the sense would have been, that he was the person *recognized*, (for here hypothesis has no place,) to be the lord of mankind. But he knew that the Greeks had not thus recognized him.

* This is a different case from ΕΝ ΣΟΙ ἐστὶ ὁ Θεός, for here the existence of God is *assumed*.

3. After verbs of *appointing, creating, choosing, &c.* the noun expressive of the *appointment, choice, &c.* is without the article.

Demosth. de Cor. § 59. 'ΗΓΕΜΩΝ και ΚΥΡΙΟΣ 'ΗΡΕΘΕ Φίλιππος πάντων. Philip was chosen ruler and governor of all.

Isai. v. 20. οἱ ΤΙΘΕΝΤΕΣ το σκοτος ΦΩΣ, και το φως ΣΚΟΤΟΣ, who put darkness for light, and light for darkness.

The article could not be prefixed to any of these nouns, because the *existence* of the *appointment, &c.* is not of a nature to be *recognized*, being now first declared; and hypothesis, as before, being out of the question.

4. Nouns in *apposition*, not explanatory of the essence of the preceding noun but of the end to which the person or thing intended is affirmed to be subservient, are without the article.

Demos. de Cor. § 15. Τῷ προδοτῇ ΣΥΜΒΟΥΛΩι χρῆσθαι, he uses the traitor as the counsellor.

In such cases, *ιστι* or *ων* may be supplied.

5. In *exclusive propositions*, where it is intended to exclude universally *every* individual, the article is omitted.

Demosth. de Cor. § 28. Ου ΝΑΥΣ, & ΤΕΙΧΗ της πόλεως κεκτημένης, the city possessing no ships, no walls.

If the article had been inserted, it would have implied that the existence of ships and walls was either recognized or conditionally admitted; both of which are inconsistent with the nature of the proposition.

6. When nouns are in regimen, if the second cannot take the article, the first loses it.

Herod. lib. iv. p. 153. ΔΕΡΜΑ ἀνθρώπου, και παχύ και λαμρόν, the skin of man is fat and shining.

Here *δερμα* would have the article, but it is omitted because *ἀνθρώπου* cannot take it consistently with the sense intended to be conveyed.

7. The same principle of correlation will explain why, when the noun governing is *indefinite*, the noun governed is without the article.*

Plato, vol. v. p. 164. Διδασκαλον ΜΟΥΣΙΚΗΣ, a teacher of music.

* Many examples will occur, which seem repugnant to this canon. The principle, however, requires that the governing noun should be not merely without the article, but also indefinite in sense; for it may, though definite, have lost the article in conformity with some rule, which yet may not require that the governed noun should lose it also. So Thucyd. lib. i. §. 2. δια γὰρ ἀρετὴν ΤΗΣ, where *ἀρετὴν* loses its article on account of the preceding preposition.

Plut. page 99. ΨΥΧΗΣ γὰρ ὄργανον τὸ σῶμα, for the body is an instrument of the mind.

In these instances, *μουσικῆς* and *ψυχῆς* would have the article, were it not for the indefinite word preceding.

Insertions and Omissions combined.

Having considered the principal *insertions* and the principal *omissions*, it will be proper to notice one or two cases of *insertion and omission combined*.

1. The *subject* of a proposition is generally found *with* the article, and the *predicate without* it.

Arist. Anal. Pas. II. 8. Οὐ γὰρ ἐστὶ τὸ ἐπιπεδὸν ΣΧΗΜΑ, καὶ τὸ σχῆμα ΕΠΙΠΕΔΟΝ. Surface is not figure, nor figure surface.

‡ Plut. de Aud. Poet. p. 11. ΖΩΓΡΑΦΙΑΝ μὲν εἶναι φθεγγόμενῃν τὴν ποιησιν, ΠΟΙΗΣΙΝ δὲ σιγῶσαν τὴν ζωγραφίαν, that Poetry is painting which speaks; and painting, Poetry which is silent.

John i. 1. Καὶ Θεὸς ἦν ὁ λόγος, and the word was God.

The chief exception to this rule is in the case of *reciprocating* or *convertible propositions*, i. e. those in which either word may be the subject. In such propositions, both the nouns will have the article, or else neither.

Plut. de Plac. Philos. 1, 3. Ἐστὶ δὲ ὁ Θεὸς ὁ νοῦς, God is the mind, or, the mind is God.

Plato, vol. xi. p. 38. τὸ ὠφελίμον ποιεῖν ἡμῖν ἐναι τὸ καλόν, it interests us, that utility should be the great good, or, that the great good should be utility.

Arist. de Inter. c. 6. ΚΑΤΑΦΑΣΙΣ ἐστὶ ΑΠΟΦΑΣΙΣ τινὲς κατὰ τινος.

2.* When two or more attributives,† joined by a copulative, are *assumed* of the *same* person or thing, before the first attributive the article is *inserted*; before the others it is *omitted*.

Plut Vit. Cic. p. 68. Ῥωσκιὸς ὁ υἱὸς καὶ κληρονομὸς τοῦ τεθνηκοτος ἀγανακτεῖ, Roscius, the son and heir of the deceased, was grieved.

Demosth. de Coro. § 27. Τίς ὁ τῇ πόλει λεγών, καὶ γράφων καὶ πράττων καὶ ὑαυτον. δέξ, he who says, and writes, and acts, and gives himself to the State.

Ibid. § 61. Ὁ συμβεβηλὸς καὶ ῥήτωρ ἐγώ, I, the adviser and orator.

* This is the celebrated Rule of Granville Sharp, Esq.

† By attributives are meant adjectives, participles, and nouns significant of *character, relation, or dignity*; such nouns are often interchanged with adjectives or participles; as, Ὁ Βουλευτὴν for Ὁ βουλευτῆς, and are therefore similar to them in nature.

ἔος,	ἔω, to put on.	ἰδρις,	ἴφι,
εὖος,		ἰςμαι,	ἰψ,
εἴω,	H.	ἰκελος,	ἰωη.
ἐργον,	ἑδους,	Ἰλιος,	
ἐργω,	ἡδω,	ἴνες	O.
ἐρδω,	ἡδος,	ἰνιον,	οἰδμα,
εἰρω	ἡιος,	ἰον,	οἶκος,
ἐρηρης,	ἡκα, adv.	ἰονθας.	οἶνος,
ἐρῶ,	ἡνοψ,	Ἰρις,	ος,
ἐρυω, to draw,	ἡρ,	ἰς,	οὐ,
ἐσθης,	ἡρα,	ἴσος,	ουλαμος,
ἐσθος,	Ἥρη,	ἰσημι,	ουρον.
ἐσπερος.	ἡχη.	ἰσχω,	
ἔστη,		ἰσιη	Ω.
ετης,	I.	ἰσωρ,	ὠλξ.
ετος,	ἰαχη,	ἰτσα,	
ετωσιος,	ἰαχω,	ἰτυς,	

The Latin Dialect naturally adopted the Æolic Digamma, which it expressed generally by V, as will be seen in the following list :

αγομαι, vabor ;	ἑσπερος, vespera ;	ναιος, nœvus ;
αιων, ævum ;	ἔσια, Vesta ;	ναῦς, navis ;*
αλωπηξ, vulpes ;	ἔλος, vetus ;	νεος, novus ;
αορνος, avernus ;	ἦρ, ver ;	νικῶ, vinco ;
αχαιος, achivus ;	ἰξος, viscus ;	οἶκος, vicus ;
αω, vapor ;	ἰον, viola ;	οἶνος, vinum ;
βιω, vivo ;	ἰς, vis ;	οἰς, ovīs ;
βοες, boves ;	ἰω, ivi ;	ολω, volvo ;
δῖος, divinus ;	καω, cavo ;	οχλος, vulgus ;
σιδεω, video ;	κεραος, cervus ;	οω, voveo ;
εἰκαῖι, viginti ;	κλεις, clavis ;	παῦρος, parvus ;
ἔλω, volvo ;	κορος, corvus ;	πριω, privo ;
εμω, vomo ;	λαιος, lævus ;	ῥιω, rivus ;
ενδιχω, vindico ;	λαρη, larva ;	σκαιος, sævus ;
ἐνέτοι, veneti ;	λεῖτος, levis ;	παως, pavo ;
εντερος, venter ;	λουω, lavo ;	ῥλη, sylva ;
ερχω, vergo ;	λυω, solvo ;	ῥω, uvesco ;
ερος, servus ;	μαω, moveo ;	ωον, ovum, &c.
ερω. verito ;	μαλη, malva ;	
εσθης, vestis ;	μαορος, Mavors ;	

* Ναῦς was probably pronounced *nafs*; hence *navis*. Thus Παῦρος; *παφρος*, was transposed into *parvus*.

Sometimes by other letters, among which are B ; as, *δύω* *dubium* ; *μῑρος*, *morbus* ; *ῥώω*, *robur* ; *ὔω*, *uber*.

C ; as, *ἑτέρα* ; *cetera*.

F ; as, *ἀγορά*, *forum* ; *ὄμιλος*, *famulus* ; *αἶλος*, *felis* ; *ῖνες*, *funes* ; *ῥίγος*, *frigus* ; *ῥώ*, *fluo*.

R ; as, *βοή*, *Boreas* ; *κλειώ*, *celebro* ; *ἱλαος*, *hilaris* ; *μυαξ*, *mu-
rex* ; *μουσαων*, *musarum* ; *νυος*, *nurus*, &c.*

In English the Digamma has become W ; as, *νως*, *new* ; *vi-
num*, *wine* ; *vicus*, *wick* ; *fistula*, *whistle* ; *vespa*, *wasp* ;
via, *way*. It is pronounced, without being written, in the
word *one*.

V ; as, *ναος*, *nave*, &c.

APPENDIX—No. II.

THE SUBSCRIPT 1

IS found among *Nouns*, in

I. The Dative Singular of the 1st and 2d Declension.

II. The Dative Singular, and Genitive and Dative Dual of
the 5th of the Contracts.

III. Adjectives contracted from *ηεις* ; as, *τιμηεις*, *τιμῆς*.

Among *Verbs* in

IV. The 2d and 3d Singular Subjunctive Active ; as *τυπῆ-
ης-ῆ* : † retained after Contraction by Verbs in *αω* and *εω* ; as,
τιμ-αῆς-ῆς, *τιμ-αῆ-ῆ* ; *φιλ-εῆς-ῆς*, *φιλ-εῆ-ῆ* : consequently found
in those tenses of the subjunctive active of verbs in *μι*, which
have the same ‡ formation with that of the contracted form of
verbs in *αω*, *εω*, and *οω*.

*The Digamma was a principal agent in the formation of tenses in Lat-
in : thus, from *amo*, *amai*, was formed *amavi* ; from *deleo*, *delei*, *delvi* ;
from *cupio*, *cupii*, *cupivi* ; from *audio*, *audiu*, *audivi*. From *amo*, *amavo*,
we have *amabo*, from *moveo*, *movebo*. Perhaps this analogy may be car-
ried to plural cases in *bus*. This termination was formerly more ex-
tensive ; hence we find in Plautus, *audibo*, *hibus*, &c.

† All the tenses of the subjunctive mood active derive their termina-
tions from those of the present indicative, changing the short into their
respective long vowels, dropping *υ* and subscribing *ι* when they oc-
cur ; e. g.

Indic. *τυπῆ-α*, *εις ει* ; *ετον*, *ετον* ; *ομειν*, *ετε*, *εσι*.

Subj. *τυπῆ-α*, *ης η* ; *ητον*, *ητον* ; *ομειν*, *ητε*, *οσι*.

‡ Except that verbs in *αμι* make the 2d and 3d persons singular in
υ ; which is indeed a more natural contraction of *αης*, *οη*, than *οις*, *οι*,

V. Other contracted Terminations of Verbs in *αω* without distinction of Voices where *ι* occurred before contraction; as, *βο αεις-ᾱς, βο-αοις-ῶς.*

VI. The 2d Singular of Tenses of the Indicative Mood in *ομαι*, and of the Subjunctive in *ωμαι*, *Passive* and *Middle* Voices; as, *τυπῖομαι-η, τυπῖ-ωμαι-η*: retained after Contraction by Verbs in *αω* and *εω*; as, *τιμ-αη-ᾱ, φιλ-εη-ῆ.*

VII. The 2d Sing. of Tenses in the Subjunctive *Passive* and *Middle* of Verbs in *μι*; as,

Present.		2d Aorist.	
ἴς ῶ	-ᾱ	ἑῶ	-ᾱ
τιθῶ-μαι	-η	θῶ-μαι	-ῆ
διδῶ	-ῶ	δῶ	-ῶ

The Subjunctive in the three Voices corresponding with that of the contracted form of Verbs in *αω*, *εω*, and *οω*, under the exceptions already noticed.

APPENDIX—No. III.

ARTICLE.

The article was originally a relative pronoun, and as such was used by Homer and others in the sense of *αὐτός* or *ἐκεῖνος*. 'Ο γὰρ βασιλῆϊ χολῶθεις νᾶσον ἀνα σῖρατον ὠρσε κακὴν, he being enraged with the king, raised a destructive pestilence among the people. *Iliad*, A. 9. 'Ο γὰρ ἦλθε, for he came. 11. ΤΗΝ δὲ ἐγὼ οὐ λυσω, but I will not release her. 29.

When the antecedent is so situated, that the relation of the pronoun to it is obscure, the antecedent is repeated after the pronoun, to remove the obscurity: in this case the pronoun takes the name of the *article*. Thus, *Iliad*, A. 33, ὥς εφασ'. ἐδδεδεισεν 'Ο—Here it would be doubtful whether the pronoun 'Ο referred to the person who *spoke*, or to some one mentioned before. To remove this ambiguity, the Poet goes on, ἐδδεδεισεν 'Ο γερῶν, the *old man* feared, viz. Chryses, who had been before introduced; line 11.

The article *δ* differs from the relative *ὅς* in two respects only.

1. It has so obscure a reference to its antecedent, as to require the repetition of it, to remove the obscurity.

used by verbs in *αω*; and that the 2d aorist varies from the present, and consequently from the contracted form in verbs derived from *αω*, by assuming *η* instead of *α*.

2. Its antecedent is more extensive ; and from this circumstance, in part, arises the obscurity of its reference.

The antecedent to an article may be any thing which has become *familiar to the mind*, either by being mentioned before, or implied in what has been said, or from its importance or notoriety. In the case of the article, as of the relative *ὅς*, the antecedent does not always precede the pronoun, but often follows it.

Between the article and its noun, there is always understood the participle of existence, *ὢν, ἔσας, ὄν*. 'Ο βασιλεὺς, is the same with 'Ο ὢν βασιλεὺς, he that is king.

The participle is sometimes expressed ; as, *οἱ μάλιστα ἀξιοὶ* ONTES, *ἡκιστα πλετασι*, the most worthy are commonly the least wealthy.

A participle differs from a verb by *assuming* what the verb *asserts*. In the proposition 'Ο ἀγαθὸς Σωκράτης φιλοσοφεῖ, the good Socrates philosophizes ; ὁ ἀγαθὸς is equivalent to 'Ο ὢν ἀγαθὸς, he being good, viz. Socrates, philosophizes. Here it is first *assumed* that Socrates is good, and then an assertion is made concerning him. But Σωκράτης ἐστὶ ἀγαθὸς *asserts* that Socrates is a good man ; the thing *assumed* when the article was used.

The article, then, taken with the word which follows it, always contains an *assumptive proposition*. To determine, therefore, when the article may be used, it is necessary only to determine when we are authorized to make this *assumptive proposition*. May we *always* assume that the thing which we are speaking of, is known to the hearer ? Certainly not ; for then the article might be used without necessity or meaning. But when may this assumption be made ? Whenever that, which we are about to mention, has been before presented to the mind ; for we are authorized to assume the existence of that to be known, which has already been before the mind. If in discourse I have mentioned a horse, and there is occasion to mention him again, I may *assume* that his existence is known, and shall therefore say 'Ο ἵππος, which is equivalent to 'Ο ὢν ἵππος, a horse before mentioned, and therefore assumed to be known. It is equally plain that I could not say 'Ο ἵππος on the first mention of the horse, for this would be to assume that which is not known, and therefore not conceded.

It remains only to point out in what cases the assumption may be made.

I. *Renewed Mention.*

1. When a person or thing, recently mentioned, is spoken of again, the article is inserted, whether the *same* word is used, or a *synonymous* one. Xen. Cyrop. Επαιδευθὴ γέμην ἐν Περσῶν νομοῖς—οὗτοι δὲ δοκῶσι 'ΟΙ ΝΟΜΟΙ ἀρχεῖσθαι, he was educated according to the Persian laws—and those laws seem to begin, &c. Xen. Mem. III. 13. Κολάσαντος τινος ἰσχυρῶς ΑΚΟΛΟΥΘΟΝ, ἤρετο τι χαλεπῶναι. Τῷ θεραπεύοντι, and some one beating his attendant severely, he enquired the reason of abusing the servant.

2. The article is inserted before a word specifying the *known* state or qualities of some thing just mentioned; as, Σωκράτης 'Ο Αῤῥηναῖος, Socrates the Athenian; ἐγώ 'Ο ἁμαρτωλός, I confessedly a sinner.

It is not always supposed, that the state or qualities described are known to the person addressed, but only that they may be generally known.

3. The article is inserted before a noun, when the existence of that, which the noun denotes, has been *implied* in the preceding part of the sentence, though not expressed in form.

Æschin. cont. Ctes. § 56. 'Ουτός ΠΡΟΔΟΥΣ τοῖς πολέμοις Νυμφαῖον φυγὰς ἐγένετο, ΤΗΝ κρίσιν εἰς ὑπομείνας, he having treacherously surrendered Nymphæum to the enemy, became a fugitive, not waiting the trial. Here τὴν κρίσιν is the trial, implied as the necessary consequence of the treachery.

Ibid. § 34. 'Όταν τι ΨΕΥΔΟΝΤΑΙ, ἀορίστα καὶ ἀσαφῆ περὶ ῥῶνται λεγεῖν φοβούμενοι ΤΟ ἐλεγχόν, when they lie, they seek indefinite and obscure expressions to avoid the reproach. ΤΟ ἐλεγχόν refers here to the reproach implied as the necessary consequence of their falsehood.

The clearness of the implication will be very different in different cases. In many instances it exists only in the mind of the speaker: and is authorized, only because it will appear just, when the sentence is concluded.

II. ΚΑΤ' ΕΞΟΧΗΝ. *For Distinction.*

There is a multitude of ideas dormant in the mind, which are perfectly familiar to it, though not constantly the subjects of its contemplation. A reference may be made to these, with the same certainty that the relation will be perceived, as if it were to something recently mentioned, or actually presented to the mind.

1. The article is used κατ' ἐξοχὴν, *for distinction*, when it refers to some object, of which there are many, but none is so well known as the one referred to.

Thucyd. II. 59. Ἡ νόσος ἐπείκειτο ἅμα καὶ Ὁ πόλεμος, i. e. the *celebrated plague*, and the *Peloponnesian war*.

Ὁ ποιητής, Homer; Ὁ βασιλεὺς, the king; ἡ πόλις, the state.

2. The article is used κατ' ἐξοχὴν, for *distinction*, before the names of the Deity; and of the great objects of nature, as the Sun, Moon, Sea, Earth, Heaven. &c.

Demos. de falsis Leg. Οὐτε ΤΟΝ ἥλιον ἡσχυνοντο οἱ ταῦτα ποιεῖν, κατ' τὴν γῆν. They who do these things, regard neither the sun nor the earth.

3. To this head may be referred the case of *Monadic Nouns*, i. e. those which represent persons or things which exist *singly*; or of which, if there be several, only one, from the nature of the case, can be the subject of discourse.

Lys. Orat. Gr. vol. v. 139. Ἐκκοψας ΤΑΣ θύρας εἰσῆλθεν εἰς τὴν γυναικωνίην, having knocked at the gate, he entered the women's apartment.

Demos. de Cor. § 53. Ὅι μὲν Πρύτανεις τὴν βουλὴν ἐκαλεῖν, καὶ τὸ βουλευτήριον, ἡμεῖς δ' εἰς τὴν ἐκκλησίαν ἐπορεύεσθαι. The rulers called the council to the council chamber; we went to the assembly.

Before we can know a noun to be *monadic*, we must know to what it belongs, or with what it is connected. A *lock*, or *latch*, considered by itself, is not *monadic*; but when a *door* is mentioned, these nouns are recognized as *monadic*, because only *one* lock and *one* latch is found upon it. When a noun is thus determined to be *monadic*, there is no difficulty in admitting the assumption of its existence.

4. Under the same division may be classed those numerous instances, in which the article has the sense of the possessive pronoun.

Demos. de Cor. § 59. Οὐχὶ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι, that he is born, not for *his* father or *his* mother only, but for *his* country. Ἀλγέω τὰν κεφαλάν, my head aches.

5. The article is frequently prefixed to adjectives of the neuter gender, when they are used to indicate some attribute or quality in its general abstract idea.

Plato, vol. 1, p. 11. Λεγε δὴ τί φης εἶναι τὸ δίκαιον καὶ τὸ κενόδικον; Tell me, what do you say to be justice and injustice?

No ideas are more familiar to the mind than these.

In cases where the article is used κατ' ἐξοχὴν, its reference is sometimes more obscure than in instances of renewed mention; yet its insertion is explicable on the same principles.

III. Correlatives.

Correlatives are words between which there exists a mutual relation.

1. When words are in *regimen*, if the *governing* noun has the article, the one *governed* has it likewise.

Plat. Thræt. p. 71. ἡ ΤΩΝ σωμαίων ἐξίς, the state of bodies.

To to this rule there are some exceptions, but these are chiefly cases where the article is omitted, according to the rules for omission to be given afterwards.

2. When the partitives govern a genitive, the article is prefixed to that genitive.

Πολλοὶ ΤΩΝ σοφῶν, many of the wise.

The genitive following the partitive, denotes the *class* to which the partitive belongs.

The rule is sometimes violated, especially in the case of *ανδρῶν*. Some partitives, as *τις*, *ὁσος*, cannot from their nature admit the article; and some only in particular cases, as *πολλοί*, *ὡς*. They will be noticed hereafter.

3. The article is used with *μέν* and *δέ*, when things are *opposed* to each other, so as to have a mutual relation.

Ὁ μὲν, the one; ὁ δέ, the other.

Το μὲν ἀνοήτων, το δέ μανικῶν; the one foolish, the other mad.

In the same manner, *ὡς* and *ἐνθός*.

Ὁ ὡς, the one; ὁ ἐνθός, the other.

Hypothesis.

In the preceding cases, the article with its predicate recalls some familiar idea. In this, it is used for no such purpose, but merely for the sake of *assumption*. The article used *hypothetically* denotes that every individual is intended, to whom the *predicate* can be applied.

Demosth. de Cor. § 71. Πονηρὸς Ὁ συκοφαντῆς αἰεὶ, the sycophant is always evil. This is equivalent to Ὁ ὧν συκοφαντῆς, whoever is a sycophant.

Xen. Mem. 3. 1. Ἄ δεῖ τον εὖ διατηρηθῆσθαι εἶναι, which it becomes a good general to have, *i. e.* every good general.

Had *συκοφαντῆς*, in the first instance, been recently mentioned, we should infer that Ὁ *συκοφαντῆς* was the *renewed mention*; but as the context stands, we clearly perceive that Ὁ *συκοφαντῆς* must mean every person, of whom *συκοφαντῆς* can be predicated.

In the same manner, the article is used with the plural, to denote *whole classes of beings*.

Plut. de Isid. p. 264. Λεγόμενον ΤΟΥΣ Θεοὺς φερεῖν, ὥσπερ οἱ κύνες ΤΟΥΣ ἀνδρώπεις, saying that the Gods guard men as dogs do.

The article, then, is subservient to two purposes, *renewed mention*, and *hypothesis*.

Renewed mention, when the predicate is familiar to the

from having been mentioned before, or from its import or relations, and the article is inserted on its repetition. *prothesis*, when the noun to which the article is prefixed is used to embrace all of the class to which it belongs. In some one of the heads above mentioned, it is thought the insertion of the article may be referred.

Omissions of the Article.

From the most remarkable *insertions* of the article, it will be thought to proceed to its most remarkable *omissions*, and to show that they too may be accounted for on the principles laid down. It has been shown, that in all cases the *participle of existence*, ὢν, οὖσα, ὄν, is understood between the article and its case; whence it will follow, that the *existence* of the person or thing, to which the article is prefixed, is always supplied.

In propositions which merely *affirm* or *deny existence*, the name of the person or thing of which existence is affirmed or denied is without the article.

ἦτοι μὲν Εἰρήνη, there shall be peace.

sim. liii. 1. Οὐκ ἐστὶ θεός, there is no God.*

In such instances, to insert the article would be to *assume* the existence before it is *asserted*, and thus render the proposition useless.

The article is omitted before nouns preceded by participles and verbs *substantive*, and those of *naming*.

1 Thim. ii. 20. Αἰτίος εἰμι τοῦ πολέμου, I am the author of the war.

sch. cont. Ctes. § 52. Πρωτόταξ των Ἑλλήνων τῆς ἀρχῆς ἐκάλεσε, he called the leaders of the Boeotians the chiefs of Greece.

id. 43 Ὁ πολέμων ἐν ταῖς ἐπιστολαῖς γράφειν ὅτι Δεσποτὴς Ἰνσουλων ἀνθρώπων, who dared to write in his letters that he was the lord of men.

In these instances, the words in capitals would have the article καὶ, were it not forbidden by the verb, which is used to indicate, as to unknown, the very truth, which the presence of the article implies as known or supposed already. Hence, in the passage Aeschines, had the Persian monarch written ὅτι Ὁ δεσποτὴς ἐστὶ, there would have been, that he was the person *recognized*, (for here *prothesis* has no place,) to be the lord of mankind. But he knew the Greeks had not thus recognized him.

This is a different case from Εἰς Σοὶ ἐστὶ ὁ θεός, for here the existence is *assumed*.

3. After verbs of *appointing, creating, choosing* noun expressive of the *appointment, choice, &c.* is article.

Demosth. de Cor. § 59. ἩΓΕΜΩΝ καὶ ΚΥΡΙΟ Φιλιππος ἀπαντων, Philip was chosen ruler and gove

Isai. v. 20. ὁ ΤΙΘΕΝΤΕΣ τὸ σκοτος ΦΩΣ, καὶ τὸ φως who put darkness for light, and light for darkness.

The article could not be prefixed to any of these nouns, existence of the *appointment, &c.* is not of a nature to be being now first declared; and hypothesis, as before, being question.

4. Nouns in *apposition*, not explanatory of the the preceding noun. but of the end to which the thing intended is affirmed to be subservient, are article.

Demos. de Cor. § 15. Τῷ προδοτῇ ΣΥΜΒΟΥΛΩ uses the traitor as the counsellor.

In such cases, *ου* or *ον* may be supplied.

5. In *exclusive propositions*, where it is intended universally *every* individual, the article is omitted

Demosth. de Cor. § 28. Οὐ ΝΑΥΣ, ἔ ΤΕΙΧΗ κεκτημένης, the city possessing no ships, no walls.

If the article had been inserted, it would have implied the ence of ships and walls was either recognized or conditioned; both of which are inconsistent with the nature of tion.

6. When nouns are in regimen, if the second of the article, the first loses it.

Herod. lib. iv. p. 153. ΔΕΡΜΑ ἀνθρώπου, καὶ παχὺ the skin of man is fat and shining.

Here *δερμα* would have the article, but it is omitted because cannot take it consistently with the sense intended to be co

7. The same principle of correlation will explain the the noun governing is *indefinite*, the noun governed the article.*

Plato, vol. v. p. 164. Διδασκαλὸν ΜΟΥΣΙΚΗΣ, a music.

* Many examples will occur, which seem repugnant to The principle, however, requires that the governing noun sh merely without the article, but also indefinite in sense; though definite, have lost the article in conformity with some yet may not require that the governed noun should lose i Thucyd. lib. i. §. 2. διὰ γὰρ ἀρετὴν ΤΗΣ, where *ἀρετὴν* loses i account of the preceding preposition.

Plut. page 99. ΨΥΧΗΣ γὰρ ὄργανον τὸ σῶμα, for the body is an instrument of the mind.

In these instances, *μουσικῆς* and *ψυχῆς* would have the article, were it not for the indefinite word preceding.

Insertions and Omissions combined.

Having considered the principal *insertions* and the principal *omissions*, it will be proper to notice one or two cases of *insertion* and *omission combined*.

1. The *subject* of a proposition is generally found *with* the article, and the *predicate without* it.

Arist. Anal. Pas. II. 8. Οὐ γὰρ ἐστὶ τὸ ἐπιπεδὸν ΣΧΗΜΑ, ἢ τὸ σχῆμα ΕΠΙΠΕΔΟΝ. Surface is not figure, nor figure surface.

Plut. de Aud. Poet. p. 11. ΖΩΓΡΑΦΙΑΝ μὲν ἵνα φθεγγόμενην τὴν ποιήσιν, ΠΟΙΗΣΙΝ δὲ σιγῶσαν τὴν ζωγραφίαν, that Poetry is painting which speaks; and painting, Poetry which is silent.

John i. 1. Καὶ Θεὸς ἦν ὁ λόγος, and the word was God.

The chief exception to this rule is in the case of *reciprocating* or *convertible propositions*, i. e. those in which either word may be the subject. In such propositions, both the nouns will have the article, or else neither.

Plut. de Plac. Philos. 1, 3. Ἐστὶ δὲ ὁ Θεὸς ὁ νοῦς, God is the mind, or, the mind is God.

Plato, vol. xi. p. 38. τὸ ἀγαθὸν οὐκ ἔστιν ἡμεῖς τὸ καλόν, it interests us, that utility should be the great good, or, that the great good should be utility.

Arist. de Inter. c. 6. ΚΑΤΑΦΑΣΙΣ ἐστὶ ΑΠΟΦΑΣΙΣ τίνος κατὰ τίνος.

2.* When two or more attributives,† joined by a copulative, are *assumed* of the *same* person or thing, before the first attributive the article is *inserted*; before the others it is *omitted*.

Plut. Vit. Cic. p. 68. Ῥωσκιὸς ὁ υἱὸς καὶ κληρονόμος ἐκ τεθνηκὸς ἀγανακτεῖ, Roscius, the son and heir of the deceased, was grieved.

Demosth. de Coro. § 27. Τίς ὁ ἐπὶ πολλοῖς λεγών, καὶ γράφων καὶ πράττων καὶ ὑαυτὸν δίδως, he who says, and writes, and acts, and gives himself to the State.

Ibid. § 61. Ὁ συμβεβηλὸς καὶ ῥήτωρ ἐγώ, I, the adviser and orator.

* This is the celebrated Rule of Granville Sharp, Esq.

† By attributives are meant adjectives, participles, and nouns significant of *character*, *relation*, or *dignity*; such nouns are often interchanged with adjectives or participles; as, Ὁ Βουλευτὴς for Ὁ βουλευτής, and are therefore similar to them in nature.

Philo. 309. 'Ο κυριος ΚΑΙ Θεος ευεργετης εστιν, the Lord God is a benefactor.

The article 'Ο, which precedes the first attributive, is a representative of the person to whom *all* the attributes belong.

Were it inserted before the remainder, the persons, represented by the article thus inserted, must be the same or different. Different they cannot be by the supposition. If the persons denoted by the article be the same, we have the absurdity of coupling a being to himself.

When the article is repeated before the several words, they denote different persons.

Demosth. de Cor. § 57. 'Ο συμβουλος και 'Ο συκοφαντης—διαφωσι, the adviser and the sycophant differ.

Exceptions.

Three classes of nouns are exceptions to this rule.

1. Names of substances, *considered as substances*; as, 'Ο λιθος ΚΑΙ χρυσος, stone and gold.

2. Proper names; as, ΤΟΝ Αλεξανδρον, ΚΑΙ Φιλιππον. Alexander and Philip.

3. Abstract nouns; as, 'Η απημαν ΚΑΙ απαλυσιν, want of experience and want of instruction.

The first sort of nouns are names of substances *considered as substances*; for names of substances may be considered otherwise, and the distinction is important. They are otherwise considered when the name *supposes* the substance and *expresses* some attribute: so, υιος, ιστης, ηγμεαν, δουλος, are indeed so far names of substances, that they *presuppose* a substance; but their immediate use is to mark some *attribute* of the substance ανθρωπος, which is always understood. They are thus *adjectives of invariable application*, being constantly used of ανθρωπος; whereas common adjectives, as μικρος, αγαθος, &c. are applicable to substances of various kinds. It was, then, to be expected of attributive substantives, that any number of them coupled together might be predicated of an individual represented by a pronoun. But suppose that, instead of these attributive nouns, we introduce others, which express mere substances; the consequence will follow, (if we attempt to apply the rule,) that substances in their nature distinct and incompatible will be predicated of the same individual; e. g. λιθος and χρυσος will both be assumed of 'Ο, which is plainly absurd.

We must be cautious, however, in determining that any noun is expressive merely of substance. The word ανηρ, man, commonly denotes merely a being; yet in the passage,

Αννης εστι, φιλοι, μνησασθε δε θυμους αληεις,

Be men, my friends, and recall your martial spirit, II. Z. 112, ανηρ, is evidently used not as significant merely of *substance*, but of *character*, and is therefore in this case an attributive.

The reason why proper names are excepted, is evident at once; for it is impossible that *John* and *Thomas*, the names of two distinct persons, should be predicated of an individual. It is obvious, therefore, that in the phrase τον Αλεξανδρον και Φιλιππον, τον is the article of Αλεξανδρον *only*, and not of both names; as would happen, were the principle of the rule intended to apply:

Nouns, which are the names of abstract ideas, are also excluded, and from a cause not wholly dissimilar; for, as Locke has well observed, “Every distinct abstract idea is a distinct essence; and the *names* that stand for such distinct ideas, are the names of things essentially different.”* It would, therefore, be as contradictory to assume that any quality represented by ‘H’ were at once *ατυρία* and *απαίδευσις*, as that the same person were both Alexander and Philip; whence it is immediately evident, that such an assumption could not be intended. Under this head we may class verbs in the infinitive mood, which differ not in their nature from the names of the corresponding abstract ideas. Thus we read in Plato, vol. xi. p. 43, *Τῷ δὲ τὲ καὶ ἀκροῦσαι*: in the next page we have *τῇροφῇ τὲ καὶ ἀκρῇ*. The two cases evidently require the same explanation. Infinitive moods, so coupled together, are extremely common.

The rule likewise is true *conversely*.

If two or more *attributives*, coupled by *καὶ*, have the article prefixed to the first, and not to the others, they all belong to the same subject.

This is plainly the case in all the instances cited above. The only exception, in addition to those mentioned before,† is with regard to plurals.

A *single* individual may stand in various relations, and act in divers capacities; and, consequently, if two such relations or characters be connected by a copulative, and the first be preceded by a pronoun, the reader will reasonably understand them both of the person represented by that pronoun; because such is the general usage, and the compliance with it will not involve any contradiction. But this does not happen in the same degree with respect to plurals. Though *one* individual may act, and frequently does act, in several capacities, it is not likely that a *multitude* of individuals should all of them act in the *same* several capacities: and, by the extreme improbability that they should be represented as so acting, we may be forbidden to understand the second plural attributive of the persons designed in the article prefixed to the first, however the usage in the singular might seem to countenance the construction. The meaning may be illustrated by a familiar example. An individual is at once a member of parliament and the colonel of a regiment. Speaking of such an one, and having occasion to advert to these two characters, we might say in Greek, *ὁ βουλευτής, καὶ λοχαγός*; and if, by such a phrase, we meant to indicate two *different* persons, we should speak in a manner not authorized by the Greek idiom. But suppose we should say, speaking of several persons, *οἱ βουλευταὶ καὶ λοχαγοί*; the inference would be, either that the persons sitting in parliament, and those commanding regiments, are usually the same; or else, knowing them not to be the same, we should understand the words as expressive of two distinct classes: and what is the alternative? If they be the same, the rule is strictly observed; if not, obviously they are distinct, the rule, indeed, is violated, but in such a man-

* Essay, book iii. chap. iii. § 14.

† Page 218.

ner that no ambiguity can ensue ; for though 'ΟΙ λοχαγοί would have been more accurate, our previous knowledge on the subject prevents the possibility of mistake.

PROPER NAMES AND ABSTRACT NOUNS.

The rules which have been given for the Article, do not always apply to *proper names* and *abstract nouns*.

Proper Names.

The practice of Greek writers, in the use of proper names, accords *generally* with the rules already laid down.

When proper names first occur, they are commonly without the article, unless insertion is authorized by the notoriety of the person intended. Upon renewed mention, the article is usually inserted. This is not, however, indispensable ; for when the name is repeated, it will be naturally referred to the person already mentioned, though the article should not be inserted to mark that reference.

Some appellatives, from frequent use, partake of the nature of proper names, and follow the same rules : of this kind is Χριστός, and sometimes βασιλεύς, &c.

Abstract Nouns.

The article is inserted before abstract nouns,

1. When the noun is used in its most abstract sense.

Plato, vol. iv. p. 68. Ἡ ἀδικία καὶ Ἡ ἀκολασία μεγίστων τῶν ὀντων κακῶν ἐστὶ, Injustice and intemperance are the greatest of evils.

Ibid. 70. Ἰατρικὴ γιγνέται πονηρίας Ἡ δίκη Justice is the remedy of wickedness.

There is a close analogy between this use of the article, and the hypothetical use already mentioned ; as, Ὅτι ἀδικοὶ will signify, all the unjust ; so Ἡ ἀδικία will mean, every act of which injustice can be assumed.

2. When the attribute is personified.

Aristoph. Av. 1536. Καὶ τὴν βασιλείαν σοὶ γυναῖκα ἔχειν δίδωμι, And I give you the kingdom as a wife.

Xen. Mem. II. 1. Ἡ Κακία ὑπολαβέσσα εἶπεν, And Malice, interrupting, said.

The article is not always inserted, as in the case of proper names, to which this is analogous.

3. Abstract nouns, according to the rule already given, take the article when it has the sense of a possessive pronoun.

Aris. Ran. 45. Αλλ' ουχ οἰος, τ' εἰμ' αποσοβησαι ΤΟΝ γελων,
But I cannot restrain *my* laughter.

4. These nouns take the article when they have *reference* of any kind.

Plato, vol. iv. 31. Ἐαν μη προειδῇ περὶ τῶν ΤΗΝ ἀληθειαν,
Unless he foresee the truth concerning these things.

Exceptions.

It was not to be expected, that the rules now given for the article should be entirely without exceptions. The first are in the case of

PREPOSITIONS.

Words which would take the article by the preceding rules, often lose it after prepositions.

Plato, κατὰ ΠΟΛΙΝ, the city (Athens.) κατ' ΑΓΟΡΑΝ, the Forum.

Arist. His. II. 2. Ἀεζήραινέτο ὑπὸ ΚΥΝΑ which were withered by the dog-star. Πλησίον ΘΑΛΑΣΣΗΣ, near the sea. Πρὸς ΗΛΙΟΥ δύστος, at sunset.

Hence it is evident, that the absence of the article, in such instances, affords no presumption, that the nouns are used indefinitely. Their definiteness or indefiniteness, when they are used after prepositions, must be determined on other grounds.

ENUMERATION.

When several nouns are coupled together by conjunctions, or, what is equivalent, the conjunctions are omitted by the figure *Asyndeton*, they frequently all drop the article, though each taken singly would require it.

Æsch. cont. Ctes. § 38. Καὶ ΧΕΙΡΙ καὶ ΠΟΔΙ καὶ ΦΥΝΗ, καὶ πασι ὅς δύναμαι, with my hand and foot and voice and all that I can.

This usage is not uncommon, even where there are only two.

Plato, ii. 143. ΑΝΘΡΩΠΟΙΣ καὶ ΘΗΠΙΟΙΣ, men and beasts.

ORDINALS.

It might be supposed that ordinals would uniformly be preceded by the article, inasmuch as the nouns with which they are joined do, from this circumstance, become *monadic*. In a series of things of the same class, only one can be *first*, one *second*, one *third*, &c.

Ordinals, however, for the most part, whether the nouns with which they agree be expressed or understood, are without the article.

Æsch. contra Ctes. § 29. 'ΕΒΔΟΜΗΝ δὲ ἡμέραν τῆς θυγατρὸς τετελευτηκίας, his daughter having died the seventh day.

Superlatives have so close an affinity to the ordinals signifying *first*, and *last*, that they also sometimes reject the article.

Dyon. Hal. vol. i. p. 5. Τὶς αὐτῶν ἀρχὴν τε ΜΕΓΙΣΤΗΝ ἔτῃσάτο. Some one of them gained the highest command.

Construction of the Article with ΠΑΣ, 'ΟΛΟΣ, 'ΟΥΤΟΣ, &c.

ΠΑΣ.

1. When ΠΑΣ or 'ΑΠΑΣ in the singular is used to denote the *whole* of any thing, the article is prefixed to ΠΑΣ, or to the substantive with which it agrees. Εἰς πᾶσαν ΤΗΝ πόλιν, to the whole city. 'Απὸν ΤΟ στρατεύμα, the whole army. 'Ἡ πᾶσα ἐξουσία, the whole power.

Demosth. de Cor. § 59. Πᾶντα ΤΟΝ αἰῶνα διετετέλεκε, spent his whole life.

2. When ΠΑΣ or 'ΑΠΑΣ in the singular is used to denote *every individual* of the class, the article is omitted.

Xenop. Cyrop. page 208. Εἰς πάντα κίνδυνον ἦλθον, they encountered *every* danger.

Plut. page 94. Πᾶσης τέχνης καὶ δυναμέως ἀνθρωπίνης, every art and power of man.

3. When ΠΑΣ and 'ΑΠΑΣ are used in the plural, the article is inserted where there is *reference*; where there is not, the usage is various.

'ΟΛΟΣ.

The construction of 'Ολος resembles that of πᾶς. When the substantive is without reference, it wants the article; and the contrary. Ἐνιαυτὸν ὅλον, a whole year. 'Ολὴν ΤΗΝ πόλιν, the whole city.

When ὅλος is used in the sense of *wholly* or *altogether*, the article is omitted.

Demosth. Πᾶσμά 'ΟΛΟΝ ἐστὶ ἡ διαθήκη.

'ΟΥΤΟΣ.

A noun, when joined with the pronoun οὗτος, always has the article prefixed. ΤΟΝ πόνον τῆτον, this labour; αὕτη 'Ἡ μάχη, this battle; ταῦτα ΤΑ θηρία, these beasts.

This rule is not observed by Homer.

Proper names usually take the article, but not always.

‘ΟΔΕ.

What has been said of ‘ΟΥΤΟΣ, will, for the most part, apply to ὁδς.

Τῆσδε ΤΗΣ ἡμέρας, this day. ΤΟΝ νομον τονδς, this law.

There are, however, instances in which the article is omitted, when the noun precedes, especially if it be a proper name.

ΕΚΕΙΝΟΣ.

Nouns joined with this word, have the article in both numbers, like οὗτος. Εξείνης ΤΗΣ ἡμέρας, that day. Εξείνοις ΤΟΙΣ χρόνοις, at those times.

When this word is associated with a proper name, the article is sometimes omitted, at least when the proper name precedes.

On the Position of the Article, in the Concord of Substantives and Adjectives.

1. When an adjective is preceded by the article, a substantive is understood, which, together with the adjective, is the predicate to the article.

‘Ο δίκαιος is equivalent to ‘Ο δίκαιος ἀνὴρ ; and the article ‘Ο belongs not merely to ἀνὴρ, but to ἀνὴρ joined with δίκαιος.

2. Whenever the article belongs to the adjective and substantive taken *together*, so that the assumption is of both, the article precedes the adjective.

Xenoph. Εβελουσάντο περὶ ΤΩΝ ΕΝΕΣΤΗΚΟΤΩΝ πραγμάτων, They consulted concerning present affairs.

Isoc. Περὶ ΤΗΣ ΚΟΙΝΗΣ σωτηρίας ὁμονοοῦντες, thinking alike concerning the public safety. ‘Ο ἐμὸς πατήρ τεθνήκε, my father is dead.

3. When the article belongs to the noun *only*, and not to the noun and adjective *together*, it precedes the noun.

Isoc. Κοινῆς ΤΗΣ πατριδος οὐσῆς, the country being common.

Xen. ΤΗΝ φωνὴν πραότεραν ποιοῦνται, they make the voice milder.

Ibid. Εβελουσε φανεραν φερειν ΤΗΝ ψηφον, he commanded to make the vote known. Εμὸς ‘Ο πατήρ, (supp. ἐστὶ,) mine is the father.

It will be remarked, from a comparison of the two last rules, that the position of the article determines the sense. Εμὸς ‘Ο πατήρ is very different from ‘Ο ἐμὸς πατήρ. In the latter, both the adjective and substantive are the predicate of the article, and they require some verb to

make a proposition. But *αὐτός* 'Ο πατήρ contains a proposition, *ὅτι* being understood.

4. When the substantive and adjective have both the article the substantive with its article is invariably placed first.

Lys. p. 139. Ἐλθὼν εἰς τὴν οἰκίαν τὴν ἐμὴν, going to my house

Xen. Τοῖς νόμοις τοῖς ἀρχαίοις χρῆσθαι, to use the ancient laws

Sometimes the substantive drops its article.

The most simple and natural use of the adjective, is without the repetition of the article; and this is by far the most common in a Greek writers. When the article is repeated before the adjective, one of these two things may generally be observed: viz. either that the substantive might of itself be reasonably presumed to signify the particular thing intended, though, by the addition of the adjective, the substantive is absolutely restricted to the object meant; in which case the addition is a kind of after thought; or else, that the adjective has been purposely reserved by the speaker to mark an *emphasis* or *opposition*. Of the first kind an instance may be found in Eph. i. 13, *καὶ πιστεύσαντες ἐσφραγισθῆτε τῷ πνεύματι τῆς ἐπαγγελίας τοῦ ἁγίου*. I whom believing, ye have been sealed with the spirit of promise—the *Holy One*. Here *τῷ πνεύματι* could not be easily misunderstood; yet the addition of *τοῦ ἁγίου* absolutely limits the sense. Of the second kind an instance may be taken from Demosth. (de Cor. §. 27) who exulting in having saved the Chersonesus and Byzantium, exclaims emphatically, "These successes ἡ προαίρεσις ἡ ἐμὴ διαπραξάτω, my counsel, mine has produced."

An instance where the article is repeated before the adjective, for the sake of marking opposition, may be found, John x. 11. *ἐγώ εἰμι ποιμὴν ὁ καλός*, I am the good Shepherd; as opposed to ὁ μισθωτὴς the hireling, v. 12.







